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THE ROSTRUM.

No Fear of Death.

Lecture by MRS. NELLIE J. T. BRIGHAM, in Answer to Questions Propounded by the Audience at Grand Army Hall, Cincinnati, Sunday, April 15, 1888, for the Congregation of the Society of Union Spiritualists.

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Reported Expressly for THE BETTER WAY.

INVOCATION.

Oh Thou Eternal One; Thou who art with us to-day, even though some of us seem wandering lonely far from Thee; may we feel Thy nearness, and like those who thirst and find the flowing fountains, may we find that inspiration which shall give to us strength to refresh us in our weariness and our thirst. We are grateful to Thee when we think and pray, when our thought reaches through the darkness and doubt and find Thee. We do not picture to ourselves some being whose anger and jealousy stand like a great thick cloud between us. We do not come trembling to Thee dreading some manifestation of Thy burning indignation; but we come as the child leans against the mother's breast, and feels the close clasp of tender arms, and knows that it is sheltered and protected, and that it will be comforted; for Thou art our Father and our Mother God; in Thy spirit we find the blessed trinity of will and wisdom and love, and these three are one in Thee forever. We thank Thee, oh God, that in our wide wanderings nothing can cast us down and destroy us. Though the floods may come over us, they subside and leave our faces in the light at last; and though we may stumble, it is to rise again; and though we may err often, yet Thy love unfolds some course through life. We thank Thee, oh Father, for the hunger and thirst that dwell in our natures—the hunger and thirst for better convictions of life—a longing for greater truth; a longing to be better and nobler and purer; and it is out of this longing that the restlessness of our being springs, that makes us feel how incomplete we are, how far from our beautiful idea. Continue this longing and this restlessness within us until by that we are borne onward further and lifted higher. Oh God, we thank Thee for truth that gives us light; for truth that shows to us how glorious is life; for truth that unfolds to us that glory of everlasting growth, and that teaches there is no end to the expansion and education of our spiritual natures. We thank Thee, oh Father, that error and superstition must fade away; that nothing can perpetuate these things; and that errors crumble even while men adore them; that superstitions melt like the clouds in the sunshine and vanish from all nature. Thou who hast shown to us the highest inspiration in the gospel, the necessity of toil and the blessedness of our labor, be Thou our guide. Thy love shall flow through the loving angels; Thy truth shall come to those who can appreciate and understand and explain the truth. Oh, Father, give to us the light in our shadows and our faintness, our weariness and our sorrow; comfort us, we pray Thee, and instruct us forever and forever. Amen.

LECTURE.

Question: "Why do Spiritualists not fear death?"

Why should they fear death? There is one saying in the Bible which will explain it all: "I shall know the truth, and the truth shall make me free." It is the knowledge of the truth that sets us free from the fear of death. The consciousness of that perfect love and that unalterable law which in nature reveals infinite spirit, which, giving us the light, takes away these dark shadows of human terror, and we learn then the sweet and beautiful meaning, that perfect love casteth out all fear. Why have men been afraid of death? There is a natural, instinctive shrinking from death, and if death is not a fearful thing, why should this feeling instinctively exist? and we answer you, the feeling itself is provided by infinite wisdom. If there was not a clinging to life which some have misconstrued and called a fear of death, if God had not given to you this strength and this safe-guard, you would be swept away by the first great flood of sorrow that would come to you. In great grief you naturally turn, longing for something to cover it all and to shut it away from you, and one says, "Oh, that I could die!" and yet there is this instinctive clinging to life. Why? Ask Nature. An apple is ripening; the stem of that apple is green; the sap and moisture going into the fruit itself; and though the winds may blow, the apple clings to the bough because it is not ripe. Day after day the stem keeps its place, and at last the apple is beautiful to see, rosy or golden, and the seeds are brown and ripe in the heart of the core. On some peaceful day at the end of summer or in the early days of the autumn, when not a breath of air is blowing, and the waters are not rippled even to the faintest degree, the apple drops. Why did it drop? Because it was ripe; because its time had come. If you look at it then you will find that its stem was shriveled and brown, green no longer, and so it lost its connection with the branch and dropped with its own weight. It is not through fear that we cling to the bough of life, but it is through love of life. We ought to stay until our lessons are ended, our tasks recited and school is dismissed, so far as we are concerned. We believe this clinging to life is only instinctive, because we ought to have our education.

There are no cases of suicide where the condition that ripens into the deed is not a condition of derangement or mental disturbance, or that which we might call insanity. . . . . It is a shrinking from trouble; something that magnifies our little sorrows until a mole hill seems like a mountain, and until a little burden is very, very great, and we feel too weak to bear this any longer, and then comes suicide as a result of that. But if you find that help that has its basis in the mind; if you find that which sends out from center to circumference, making life what it should be, you will not be afraid of death. But at the same time you will not with this feeling have to live a life that is less, or experience a clinging to life that grows weaker. If it were so we should say, "Do away with this Spiritualism; do not investigate it, but have one life at a time, and that orderly, regulated, harmonious, a life full, rounded and symmetrical." But Spiritualism is exactly that which can make life symmetrical.

* * * * * * *

"Why do Spiritualists not fear death?"

Because they remember that this life is an edueation to them, and when they have fulfilled their mission and lived as long as they can, when they have clung to the branch of the tree of life as the apple does, until at last they are ripe, why should they fear to go? Why, indeed. Oh, friends, what a beautiful world this is that you are living in, and yet it is not the best there is. This is next to the best, however. What a beautiful world it is, and yet a little fragment, a little sample of that which is beyond. We have said sometimes that this world, with all its happiness, and all the goodness and all the love that there is in it, is like a little sample of silk that is sent to some great merchant from the Lyons manufactories far away. He takes it and it is beautiful in fabric, rich and soft, and there is a beautiful sheen upon it, and as he holds the little sample in his hands, on it there is a leaf of a rose—a stock with its thorn and bud and half of a rose. It is cut straight through the center, but he says, "How beautiful that is, it is perfect;" and yet if a very ignorant and thoughtless person should take it we might hear him say, "Do you call that beautiful, that little piece? Why, the edges are all raveled, and that is only half a rose." Oh, yes, but it is a sample, and there are yards and yards like that, only this is incomplete, on the other side of the ocean, but we can have it if we choose. So you have your life, and the life's broken echos and broken dreams; you have such sorrow that you might say as did the poet:

"All the dreaming is broken through,
All that is done and undone I rue."

Ah, yes, friend, but never mind if you have done but little; this is only the sample, your rose cut straight through the center, your sample of life. It is only a sample, and we are only the garments of that immortality which we shall surely find beyond, in the better and the brighter life. The questions of earth are answered, the incompletness rounded into completeness; that which exists in part there you shall find no longer in part, but beautiful in its completeness, and that is one of the reasons why Spiritualists are not afraid of death. Death is not the end, it is not the blank wall, it is not the last, it is not the deep darkness wherein we are lost. It is the open gate, it is the open door, it is the birth, it is evolution, it is blessing, and that is all; and when we learn that we are not afraid. The mortal stream is shallow that lies between the two worlds; your loved ones come back to you and they find that they comfort you and can communicate with you, and they love you, and yet you do not feel how beautiful the truth is that has dawned upon you. Men sometimes think the thoughts of great reformers who are not Spiritualists. Here is something from the French infidel, Renan. It is said he thought if only once in the long dull year, but the space of a word, the space of a breath, he could see friends whom he held most dear, death would not be death; and friends, this is precisely what Sptritualists can do, if we are patient and earnest and honest and faithful, and this is why we tell you, even according to Renan, death is not death when these things are proven true, and so we can take them in this little life of ours. Suppose that vase there had no flowers in it, and some one said to you, "Friends, you are free to go out into all the gardens, the conservatories, into the meadows where the beauties of Spring are awaking, and gather and put into that vase just what you please to place there, and when it is all there you can gaze upon it with delight." Suppose you went out and gathered briars, and sticks, and weeds and unlovely things, and put them into this vase. Do you think it would be any especial delight to put them there? no. Your life is a vase and good has to be put into it. The water of life is not exactly like the water you can gaze upon most frequently in a city like this, but crystalized like the fountain that leaps from the heart of the mountains. What are you putting into your vase of life? Flowers, buds of living beauty, or the blackberry briars that scratch, the jealousy and hatred that have seeds in them that may spread and grow? If you are doing this, when you look at your vase of life you may say, "Oh, well, this world is but a fleeting show, for man's delusion given."

If you are putting in good thoughts and good impulses and noble deed, then life is worth living, and it is not a fleeting show. It is bechuse of the good that you can place in your lives that life gives something that speaks with a new and glorious tone, and a language divine and heavenly, and you find out then why it is that Spiritualists do not fear death. To die! why it is like dropping into a quiet sleep. Death is painless in nearly all instances. We know, of course, that sometimes illness which produces death is painful, but when the battle is fought and the victory is won, after that there is quiet, peace. You ask your friend who seems to be suffering, "Are you in pain?" and the answer is "No," and you know that in dying eyes there are no tears there. Others may weep about the dying one, but there is no tear there. How many times you notice on the face of the dying a something that comes like a sudden burst of light, radiant, inexplicable and indescribable. They look up with wonder, with ecstacy, with delight. It may be that they are past speaking when this comes, but oh, when it comes, is it not something like the opening of a door through which the sunshine falls on them, and can you not feel that they have gone into the eternal light? Knowing this, is not the idea of death changed to you? Therefore look upon this experience as only birth. Do not dread it. You will be content to wait. You will fill your days with brightness, and when the time comes you will go home, not as a stranger in a strange land, but home, where mother's voice will sound sweet on your ears, where your father's tone will welcome you, where your brothers and sisters, wives and husbands, the old companions and blessed little children, in ths morning land, will be ready to meet you, and you will know that then will be brought to pass the saying, "Death shall be swallowed up in victory. Oh death, where is thy sting, oh grave, where is thy victory?"

"Is a prediction made by a spirit to be depended upon?"

That depends. It depends upon what the prediction is, and upon who the spirit is that makes it, and upon the condition and development of the medium through whom the prediction comes. It does not follow because a spirit lives in the spirit world it knows everything.

There are persons who come into the investigation of Spiritualism, driven or urged to it by their selfishness, and they say, "If Spiritualism means anything to us, it means a something that will advance our business interests. Tell us what to do to be successful in our material speculation." Oh, what base use to put this glorious truth to. Are not men sordid enough now? are they not selfish enough? or must you tap the heavens to bring down the waters of the river of life to run your little wheel and move some insignificient earthly machinery to advance a mere financial matter? This is what it means to thousands, and so we tell you that any expressions given you, any advice in regard to business matters, you are to judge what they tell you and to take into consideration all these things that we have said to you. It does not follow that because they give you advice, we counsel that it ought to be taken. If your judgment as a man of business would lead you in the contrary direction, we tell you it is the height of folly; it is insanity to lay down your judgment and do what some one tells you to do who may not know as much about the business as you do, simply because the communication came through a medium. Use your judgment and reason, and never set them aside, even though it may seem to you that the communication comes from the highest angel in heaven. Their superior judgment or ability to discern and prophecy comes only from a certain advantage that may be given by reason of their position. For instance, a soldier in battle cannot tell very much what is occurring. He is in the thickest of the fight and the smoke is all over him, and one who is in a better position, say on the hill, may judge better than one who is in the battle; and so it is when your spirit friends tell you things. They have the ability to judge only because they have the better vantage ground and better position to look upon life, than, perhaps, they had when they were in the thickest of the fight themselves; and so we ask you to consider what they tell you with your best and most mature judgment.

"Explain the meaning of wizards and witches which the Mosaic law speaks of."

In olden days there were seers and prophets and there were wizards and witches. They were all the same, only the wizards and witches were supposed to be those who used their mediumship for material purposes, or for the lower and baser uses; that is all. It was simply supposed to be a lower phase of ancient spiritual manifestation. The gifts were all the same, only differently exercised, as one might say, to suit the various purposes.

AFFINITY.

Here is a word borrowed from chemistry. We touched upon this subject last Sunday and told you then, without using this word, which has grown objectionable simply because of the base uses which it has been put to,—the base ideas that have been attached to it—we said it only means that harmony or fitness that exists between certain persons. It is a law that friendship is based upon. It is a law that health is based upon. It is that which conserves society and that which gives the light of the kingdom of heaven; but friends, when you complain that other people are not in harmony with you, would it not be well to see if you are in harmony with yourself? For instance, a person has a musical instrument, and suppose he does not try to tune that instrument, and when all other instruments are in tune and begin to make music, this man is there and presists in making discord, and he wonders why all these people are playing out of tune, but would it not be well for him to sound the strings of his own instrument, or try to see if the instrument he is playing is in tune, for if it is out of tune he is making all the trouble. So it is with most grumblers in this world; they are playing on instruments that are decidedly out of tune, The highest affinity or harmony is an attribute of our own impulses, inclinations and powers, and through them we should do our part toward bringing the kingdom of heaven upon earth.

FREE LOVE.

Here are two words which considered *per se* are beautiful enough, and they are good enough. They are "free love." We almost dislike to touch upon this subject because it has been so grossly misunderstood, and so grossly abused; but after all friends, do you not know that everything in this world that is never so good or noble or pure or holy, has been perverted? Every thing in this world, however holy and divine, has been taken by some people from its original purpose; and the more divine it is, the more terrible is the abuse and misuse, when accepted by humanity. Do you believe in slave love? Do you believe in love that is bought and sold, or do you believe in love that is free and untrammeled? Then you accept, in their true significence, these two words. But friends, what has been the common use of these words? They have been dragged down from heaven and made up into a garment to cover that which belongs to lower and baser things than the ordinary imagination has ever contemplated. There is another use of this word love. If beasts could talk, perhaps they might explain it to you; and yet we doubt it, because in their natures there is something of impulse that God has taught, and we believe, after all, perhaps humanity is about the only class that could explain it in any way. The dragging down of the high and holy word love and covering it with that which speaks of the beast to the most degraded being, we cannot call by this sweet name. When we remember that that which some people have called "free love" is lawlessness, the absence of harmony, the taking away of the affection and most sacred interests that should surround parents and children, we feel that language is all too weak to express our condemnation of such baseness as that, and yet, friends we speak the words "free love" with no sense that they admit of a construction that is in any wise impulse.

Men talk about being free, and we believe in freedom, but do you know you are not free to do wrong. You are only free to do right, and the freedom in this world is simply freedom to do right. You are never free to cross the paths of friends, to make your paths, to abridge the rights of others. You are free to make your own being clean and pure and to get the angel in you, where the beast may be now, and when you have that freedom you can explain these two words in the light of which we have been speaking. There is just one word to say about this, and that is, there is an old fable. . . . a story of a love that has sometimes seemed to us very suggestive, the love of Circe, who would sing and sing upon her island, or rock in the sea, until she drew men to her; and when they drew near she touched them and they were turned to swine. And now that word called free love was Circe, and that is all. But friends, were the fable reversed you could keep the two words, but just let them speak their own true meaning to manhood and womanhood, and we tell you these words will draw men with the divine power of heaven, and it may even reach heaven, and the sunshine that shall drop from it, we believe, would have power to turn swine into men, if it were properly used. [Applause.]

SALVATION.

It is claimed by some that this word does not belong to us, but it does belong to us, if we want to use it. Salvation is a something which saves. If there is something which saves, it presupposes a something worth saving. Now, friends, we believe that if that word salvation belongs to humanity, and it does, it presupposes the divine, the deathless, indestructible good in us that is to be brought out. We like the word because of all that clings to it. Why, the word is like this flower; first, the element of saving, the element that breaks the husk and the mold, and all about it is like the rays of these white leaves, the divine in man, the eternal justice in God, the blessed possibilities that ray-like from the center petals of this flower tell us so much of the meaning of salvation. This brings back the old comparison, which is always beautiful to us, of a certain sculptor who stood one day looking at a piece of marble, and a man stood by his side and said: "What are you looking at in that—you have such a rapt expression of kindness?" The artist said, "I am looking at an angel," and the man said, "Angel! I do not see an angel. That is only a piece of stone, long, round and discolored." "Oh," but the artist said, "I am looking at what I will bring out of that stone by and by." And so he went at his work. The other man, if he had been asked to describe the stone, would have said: "Yes, it is marble, it is so many feet long and thick," and he would have given its dimensions perfectly. The other man labors until he can disengage or resurrect the angel that he had seen all the time in the stone; and he worked day after day and week after week, until the angel of light was chiseled out. He went to the unbeliever, the cold materialist, and said, "Come, I will show you what I have been seeing all the time, and now you can see it, though you could not see it before." Behold, then, white, graceful, polished, shining and beautiful stood an angel; and they all exclaimed in their delight and rapture. The sculptor said, "I saw it all the time." And the sculptor is only to make other people see what he saw first in his own soul, and so, friends, look upon him. Now here your word salvation is the name of this spiritual artist-sculptor.

The divine is in the human, the angel is in the marble, in the material, and this principle of the truth salvation awakens. It is an awakening power. The act is a bringing out by the law of spiritual evolution, the glory from that which enwraps it. Patiently, patiently the work is done, but oh, friends, we are the ones who can toil day after day, week after week, year after year, it may be until at last we draw away the veil and the curtain, and the angel stands revealed to the light of heaven and the sight of men.

IMPROVISATION.

FAITH, HOPE AND CHARITY—THE GATES BETWEEN.

You stand between two gates—the gate of birth and
gate of death;
The one, the first, is fair with flowers in morn's
sweet breath,
The other gate, men read beside it there,
Is also birth, of roses culled, that sweeten all the
air.

Could you but see the other side, you would see the
glory there,
And angels in that better land where joy, divine
and fair,
Crowns all with glory, peace and truth, where end-
less day is given,
You would know the gate of death is life and that
it leads to heaven,

Three angels stand beside your way, three angels
fair and free;
Faith is the blessed name of one, then Hope, then
Charity.
Faith is trusting, and she looks beyond the gloom
of night,
And says, "I know that God is true, I know will
come the light."

And Hope smiles gently, holding a flower fair and
blue;
She looks, and sees all clouds dissolve, and peace
has come so true,
The storm will pass, the sun will shine,
And truth shall triumph yet divine.

But Charity she stands in all the glorious light
above;
Her hands held lilies sweet and white, her other
name is love;
And Charity comes down through gloom and
reaches through the dust,
Bringing balms within her heart, the strength of
life and trust.

She lifts sad souls from out the gloom and bears
them through the night,
Until the weary ones can claim peace, and joy and
light,
"Now abideth Faith, Hope and Charity,"—on
earth they're given—
"But the greatest of these is Charity," for it is
heav.

(Concluded on Page Eight.)

LITERARY GLEANINGS.

A new women's paper has been started in Greece.

Forty-five biographies of Charles Dickens have been published.

Matthew Arnold says that the American "funny men" are a National calamity.

A Russian law forbids the use of exclamation points in newspaper articles in that country.

The widow of the late Mayne Reid, the widely known and popular novelist, is engaged in writing his life.

A weekly to be known as the *Chinese Evangelist* is to be started in New York City, of which Yan Phon Lee will be one of the editors.

Louisa M. Alcott directs in her will that all her manuscripts be burned, but this will not be likely to interfere with the publication of the usual quantity of posthumous stories.

Colonel Higginson says the literary tone of the United States is more serious, more original and in its regard for its external forms more cultivated than that now prevailing in England.

The autographs belonging to the collection of the late Ben: Perley Poore have been sold at auction, and netted about $6,500. The highest price paid for any one autograph was $90, for a letter written by Edgar Allen Poe upon the subject of "The Raven."

All the Japanese books are read from the right-hand side instead of from the left-hand side, and the lines run from the top of the page to the bottom. In a word, Japanese books commence where American end and end where American books commence.

There is a newspaper museum at Aix-la-Chapelle containing files or specimens of more than seventeen thousand newspapers, half the full press of the world. Among them is the forty-sixth number of the *Texas Democrat*, published at Houston in 1864 on wall paper.

Some interesting autographs of men of letters were sold recently in London. In one from Swift the writer declares that so dire is his poverty that "if I come to Mare Park it must be on foot." Sterne begs for the loan of fifty pounds. A letter from Goldsmith gives "doleful accounts" of his Italian travels, and one from Fielding complains of his disappointments in money matters.

Horace Smith, an old-time crony of Edgar Allen Poe, has in all probability the largest collection of newspaper clippings in the world. He began when a boy of ten years, and has been clipping for fifty years on every conceivable subject. His collection is indexed and alphabetically arranged in envelopes. It would take a furniture van to hold what he has now, although he has sold thousands and thousands of slips. Mr. Smith lives in William Penn's cottage in Fairmount Park, Philadelphia.

ANTIQUE SPECIMENS.

The clock of St. Quentin's, at Mayence, has struck the hours regularly for 509 years.

Among the curiosities of the New York Historical Society is a Dutch Bible printed in 1477.

W. H. Jones, of Obion, Tenn., has a pewter dish which was used by Washington at Valley Forge.

A small piece of tapestry of the time of Louis XIV., entitled La Lecon d'Equitation, was sold by auction in Paris the other day for $2,200.

At Acosta a Roman metal pen has been found. It is a bronze pen slit in exactly the same fashion as the present steel pen. The Dutch invented a metal pen in 1717, but it was not until many years later that the hand screw press, which made the first steel pen, came into use.

S. M. Zahn, of Lancaster, Pa., is an idol collector. Among his collections are an Aztec idol, taken from a mound in Mexico, and supposed to be thousands of years old; a Hindoo idol, a Japanese god, Arizona Indian idols and a sandstone god taken from the banks of the Susquehanna.

In a forest in Transylvania, near the Roumanian frontier, gold ingots with Latin inscriptions were found. They date from the beginning of the third century, A. D., when Flavianus was inspector of the mines of the region, and Dionysius was Governor. The ingots are said to have a value of about $1,700.

Probably the oldest violin in the United States is owned by Rev. W. M. Beauchamp, of Baldwinsville, N. Y. It was found in the ruins of Glastonbury Abbey, which was dissolved in 1538. It was brought to this country seventy-five years ago, and antiquarians who have examined it are of the opinion that it dates back to the twelfth century.

FOR THE FARM HOME.

The cure for hard milkers is a warm place in which to milk, and a dish of warm water held so as to immerse the cow's teats for a moment before milking.

Young trees, set out three years ago are likely to need only such pruning as can be done with a knife. Our best nurserymen trim their stock of young trees at any time during the winter, when vegetation is at rest. Vines and shrubs may be planted at any time when the ground is not frozen.

A fowl that is constantly stuffed soon becomes disordered and deficient in digestion, thus wasting the excess of food. Exercise is the best antidote for overfed birds. Reduce the allowance, and compel them to work. Industry means a production of eggs, and the fowls will also keep healthy by having something to do.

A successful farmer, who had formerly failed in raising wheat, found, after making the ground as mellow as an ash-heap before sowing, that one dollar of extra work to the acre added from five to ten bushels to the crop, and he regularly obtained an average of thirty bushels, where the crop previously did not pay for the work.

The productiveness of the vineyard can be greatly increased by the use of chemical fertilizers, which supply all the needed requirements. Stable manures often cause excessive growth of wood without corresponding production of fruit, while mildew and rust are not so prevalent where artificial fertilizers are used as with stable manure.

It is better to plant sweet corn in rows rather than in hills, and if the plants are thinned to about eight inches apart, the yield of the rows will be larger than can be obtained from hills. By successive plantings every two weeks, from May 20 to July 1, a continuous supply may be had. At least eight rows should be devoted to sweet corn.

The best method of protecting roses from insects is to keep them in vigorous growth by planting in well-drained, trenched soil, and giving annual dressings of rotted manure in the fall, with frequent applications of liquid manure in May and June. Lay them down and cover with evergreens as winter approaches, shading without attempting to keep them warm.

SINGULAR SUBJECTS.

In certain parts of Scotland the hard-headed Scotchman drinks from the skull of a suicide for the cure of epilepsy.

It is said that Shawnee County, Kan., has a mother and daughter who are both pupils in the same school, and both of the school age.

The largest rat on record was captured the other day in the city hall at Macon, Ga. Its weight was said to have been fully five pounds.

A lady of Knoxville, Tenn., was somewhat overcome by being made thribly a grandmother, and all on the same day, by each of her three daughters.

A young lady whose pocket had been picked found therein a valuable diamond ring. She supposed the ring to have been dropped by the thief in the act of rifling her pocket.

Parks Ferry, N. Y., has an infant prodigy in the person of Wallace Parks, Jr., who is four years old, weighs sixty-two pounds and has the physical development of a twelve-year-old boy.

The youngest smoker in the country is an infantile Cincinnatian, about three years of age, who looks with disdain upon the common herd while he serenely puffs the fumes of an able-bodied cigar.

A Philadelphia lady of fashion is accompanied in her travels by a singular pet. It is an automatic pug-dog, which, when wound up, goes through many of the movements of a living dog. The lady calls her novel pet "Brook," because she expects it to go on forever.

A small trout with two heads has been discovered recently in the fish hatchery at Ionia, Mich. The heads are each perfectly formed and the bodies unite at the back fin. The little fellow is described as looking like an animated bootjack, and as lively a wriggler as any fish in the pond.

A novel mode of amusement is in vogue among the Washoe and Pinte Indians of Nevada. It is to pit their squaws against each other in a regular go-as-you-please "scrapping" match. While the squaws are tearing each other to pieces, their noble lords squat around smoking and betting.

Grass Valley, Cal., rejoices in a native-born Chinese-American belle. She is about fourteen years old, and dresses and conducts herself in the most approved American manner. She is the daughter of Tin Loy, a wealthy Chinaman, who is very proud of his daughter's many accompliishments.

Gilbert Heal, of Weston, Me., is a very old man for one who has had but twenty-six birthdays, for he was born in Gergetown, Me., in 1788. But the fact that he was born on the 29th of February easily accounts for his poverty in birthdays. He is in fairly good health, and seems likely to see another birthday.

There is a curious well in Williamsburgh County, S. C. It is about twenty feet deep, and the water on one side of it is all the time bubbling up as if boiling. On the other side the water is continually sizzing and popping as though confined in a hot vessel. The noise can be heard some distance from the well. The water is cold and fine.

A novel mode of capturing woodchucks is practised by a man in Webster County, W. Va. He attaches a ball of wicking to the shell of a small terrapin, and setting fire to the ball, starts the reptile into the woodchuck's burrow. This sends the animal out at the other hole where the hunter is ready to receive him. The terrapin soon follows and is recaptured.

At Ithaca, N. Y., the other day a runaway horse entered the room of a house in which were a hot stove and a bed upon which lay a sick girl. After knocking the stove over the plunging animal attempted to get on the bed, but it gave way beneath his fore feet, and the invalid had a narrow escape from being crushed. The horse was finally secured, but left the house looking as if a hurricane had effected an entrance.

A boat-load of Chinese women were recently landed at San Francisco, as was learned, for immoral purposes, whereupon the police set about reloading them for an immediate return trip to their native shores. The women being unwilling to return, there ensued such a battle as is rarely, if ever, witnessed. After much trouble they were reshipped and sailed away, hurling fragments of broken china at the retreating "home of the brave."

PITHY PARAGRAPHS.

Lies go by telegraph; the truth comes in by mail three hour late.

It was very slippery walking when, according to his own account, a native of the Emerald Isle fell down four times before he could get up once.

"You don't mean to say that you understand French, Tommy?" "Oh, yes, I do. When ma and pa speak French at tea, I know I'm to have a powder."

"Pot luck," my son, is when you hold nine elevated and boost it up on the other fellow with a monarchic trio, and the other fellow neglects to materialize.

Bridget—"Enjoy slape, is it? How could I, I'd like yez to tell me; the minit I lay down I'm asleep, an' the minit I'm awake I have to get up. Where's the time for enjoyin' it to come in?"

"Is your vessel your home?" asked a lady addressing a man-of-war's-man. "It is, ma'am," replied the seaman, "in times of peace, but when we're in close action we're only boarders."

He is either a very good or a very self-possessed young man who doesn't turn more colors than the hues in a crazy quilt, when his possible father-in-law asks him to say grace at the family table.

City young woman at the cattle show, sipping some kumyss—"What a delicious drink, George. Is it made from the product of the grape-vine?" George—"No, my love; it's made from the product of the bovine."

"I do not think, madam," said a husband when taking his wife to task, "that any man of the least sense would approve of your conduct." "Sir," she replied, "perhaps you are the best judge of what people of the least sense would do."

"Yes, Bill, I am engaged to Miranda. But, do you know, she is most excessively timid? Nothing would induce her to fire off a pistol." "When you are married to her, Joe, much of that timidity will wear off. You'll be taking off your boots in the lower hall at night inside of the first six months."

"Are you going to have your son stay on the farm, or will he follow one of the professions, Mr. Hayman?" "I reckon he'll foller a profession." "Does that seem to be his natural bent?" "Waal, you'd think so if you'd seen him foller the decstrict school-ma'am around."

Beware of the woman who, after you have vainly wrestled with the car window until your suspender buttons have emigrated, softly asks you to "permit her," and then raises the blanked thing with an ease that shows she has handled something heavier than a French novel. Truly it is leap year, but such a woman is dangerous.

COOKERY CUTLETS.

Buttermilk Muffins.—Beat two eggs well into a quart of buttermilk, stir in a quart of flour, or enough to make thick batter, and lastly add a teaspoonful each of salt and soda. Bake in well-greased tins in a hot oven.

The muddy taste that is sometimes noticeable in carp, cat and other mud fish is said to be due to the skin becoming thoroughly saturated with mud, and the remedy is to skin the fish quickly as soon as it is taken from the water, which will leave the flesh unimpaired in flavor.

A tempting way to fry and serve apples is the following; Pare sound apples, slice them half an inch thick, remove the cores without breaking the slices, fry them in hot butter until tender, lay them in little piles with sugar and spice dusted over them and serve them on slices of toast.

Rice Griddle Cakes.—The rice is cooked until perfectly soft, drained dry, mashed with a spoon until the grains are well broken up. For each cupful of rice take two eggs, one pint of milk, one heaping teaspoonful of baking powder, one-half teaspoonful of salt, and flour enough to cake a thin batter.

Cup Dumplings.—Two eggs, one cupful of milk, one tablespoonful of butter, a little salt, a dessert-spoonful of baking-powder, flour to mix a little stiffer than pancake batter. Grease and flour six cups. Put three teaspoonfuls of jam in the bottom of each cup, pour in the batter and steam half an hour. Any pudding sauce or cream and sugar can be served with these.

Curried Eggs.—Boil three eggs twenty minutes; remove the shells and slice the eggs. Fry a small piece of onion in butter and add a teaspoonful of corn-starch mixed with a saltspoonful of curry powder; pour on slowly three-quarters of a cupful of milk, seasoning with salt and butter to taste, and simmer until the onion is soft. Add the eggs, and serve when they are thoroughly heated.

Cooked Celery.—Cut in small cross sections, using nearly the entire stock and roots, rejecting only the very green parts. Cook it in but little water, so that when very tender the water will have boiled nearly away; then add milk sufficient for a nice gravy, season to taste with salt and pepper, rub butter and flour to a smooth paste, and add sufficient to make it of a creamy consistency. When the flour is scalded it is done.

A very nice breakfast dish is made as follows: Split pork tenderloins and rub with pepper, salt and summer savory and fry to a light brown in a frying pan. Slice then a half-dozen potatoes. Have some hot lard in a frying pan and put the potatoes in, covering them up closely. Take a cup of hominy boiled the day before; add a cup of milk, salt and pepper, and let it come to a quick boil. Serve also fruit or baked apples.

What to do with the cold roast mutton is often a query with the housekeeper. Here is one way of preparing it: Brown some flour in butter, moisten with the gravy, season with salt and pepper, and let it simmer about ten minutes; then add more butter, a little marjoram, and the minced meat, and let it heat without boiling. Serve with turnips cooked as follows: Wash and cut flat turnips into half or three-quarter slices; pare and cut each slice into strips and then into cubes. Put into boiling salted water and cook until tender. Drain and pour white sauce over them.

NOBILITY NOTES.

The Princess of Wales is compelled to use an ear-trumpet.

The Prince of Wales is just under five feet seven inches in height. He weighs 180 pounds.

Emperor William was in the habit of sending a small present to each of his great grand children every Saturday night.

Queen Victoria is an autograph collector and she has recently added to her American department an autograph of Andrew Jackson.

Princess Christian is spoken of as the most genial of Queen Victoria's children, and Princess Louise as the most artistic and least conventional.

The Queen-Regent of Spain is a skillful embroider, and completed a magnificent flag for a new iron-clad named after her. The standard is over eleven yards long and six and one-half wide.

Princess Marie Doulgorouki, a sister of the widow of Czar Alexander II. has been made a Lady of Honor to the Czarina. Like all the Dolgoroukis, she is noted for her beauty and charming manner.

Prince Albert Victor, of Wales, now twenty-four years old, says he does not want an establishment of his own until he gets married, an event which he has not yet even begun seriously to contemplate.

The cost of maintaining the imperial family of Germany with all its various branches is $20,000,000 a year. The Sultan of Turkey costs $15,000,000 annually. The most economical court in Europe, considering the wealth of the Empire, is the Austrian.

The Prince of Monaco has an income of $900,000 a year, and is very penurious. He is seventy years of age, and is blind. He is a widower and has one son, who is married to the Duke of Hamilton's sister, now the Countess Tassilo Festetics. The ultimate heir is Prince Albert, born in 1870.

A LITTLE VARIETY.

A very diminutive specimen of the equine race arrived at New York from China the other day and immediately took rank as the smallest horse in the United States. Its weight is seventy-eight pounds and it is stabled under an ordinary counter, being only thirty-five inches in height. The little animal is perfectly formed, has attained its full growth and is called "Baby Bunting."

There are in America over 4,000,000 farms, large and small. They cover nearly 20,000,000 acres of improved land, and their total value is something like $10,000,000,000. These figures are not, of course, very comprehensible. They simply convey the idea of vastness of area and equal vastness of importance. The estimated value of the yearly products of these farms is between $2,000,000,000 and $3,000,000,000.

Of six hundred tornadoes of which record has been made in the United States, not more than seventy-five were east of the Alleghany Mountains. The warm air tempestuously driven from the Gulf of Mexico up the Mississippi Valley is caught by the polar winds and driven in gyratory tornadoes across the prairies. The Appalachian range serves on the Atlantic slope as a barrier against storms of that sort.

The first woman to occupy the position of cane weigher on a sugar plantation—a place of some trust and responsibility—was a young girl from the North. Fortune took her up in the coast country, and, asking for work, the situation was offered and immediately accepted, and, giving perfect satisfaction to her employers, proved there is still another line of work opened to those of her sex looking for employment.

A GRIST OF GOSSIP.

Prince Bismarck sleeps ten hours a day, but he is the widest awake man in Europe the other fourteen.

Mrs. Kuki, the wife of the Japanese minister at Washington, is said to speak "the prettiest sort of crazy-quilt English."

There is not a cross-eyed base-ball player in the country. It is a general superstition that a cross-eyed man would irretrievably hoo-doo the game.

Mrs. Dr. Schliemann won the love of her husband when she was a girl of eighteen. She talked Greek to him, and he replied with passages from Ovid.

Dr. E. M. Colt recently lost $30,000 in Wall street. Now he is in an insane asylum, and imagines that he is Jay Gould's partner and worth $50,000,000.

It's said that every year Worth, the Parisian dress-maker, allows each of his lady employes choose a dress and have it made up according to her own taste.

General Boulanger recently sent his autograph to a Chicago collector thus: "General Boulanger, a simple soldier in the French army and a friend of the Americans."

Ex-Governor Merrill, of Iowa, who went to California less than two years ago, is said to be several times a millionaire already, his land and mining speculations having all been successful.

The home of the late W. W. Corcoran at Washington is now deserted save by the care-takers. The servants have been dismissed, and the members of the family have scattered themselves far and wide.

Caroline Herschel, the discoverer of eight comets, and the accomplished partner of her brother's astronomical labors, never could remember the multiplication table, and always had to carry a copy of it about with her.

Dr. Morell Mackenzie is friendly to reporters, in which respect, as well as in others, he differs from his colleague, Dr. Bergmann, who, when recently approached by a would-be interviewer, said, abruptly: "Get out! or I'll have you arrested!"

James Russell Lowell was sixty-nine years of age on the 22d, Washington's birthday. In a recent letter he says: "I had the misfortune to be born on the 22d, and thus to be brought into competition once a year with the most august figure in our history."

There are but two original potraits of Edgar Allen Poe in New York City. One is an oil painting of the poet in his better days, and hangs in the gallery of the Historical Society; the other is a small water color of him in after life, with mind and body nearly wrecked, and belongs to a private collection.

People who keep posted on such things say that Mary Anderson has at last lost her heart to a big German student in Heidelberg, who has a mustache that he can tie in a double bow-knot at the back of his neck, and who has fourteen scars on his aquiline nose, as a result of a score of duels—students' duels.

Mr. Matthew Arnold has been telling English audiences what he thinks of this country. The only cheap luxuries that he discovered were oysters and ice. What most displeased him was American town nomenclature, and "Griggsville," "Briggsville," and the like set his teeth on edge. Mr. Arnold has good taste.

Mr. and Mrs. W. K. Vanderbilt are said to have been frightened out of their Bavarian castle by ghosts. They had leased the royal house for several months, but only remained in it two nights. Their rest was disturbed by peculiar noises that could not be accounted for, the lease was given up, and the disturbed couple returned to Paris.

IN CHURCH CIRCLES.

A clergyman has been caught making clippings from books in the reading-room of the British Museum.

Mrs. Leland Stanford has recently presented a fine memorial chapel to Trinity Protestant Episcopal Church, San Francisco.

A Minnesota clergyman was announced to preach a few Sundays ago on "The Influence of Man's Ideas of God on their Liver."

Miss Carrie J. Bartlett is the popular paster of the Unitarian church at Sioux Falls, D. T., and through her labors an elegant stone church has just been built.

"Was St. Paul a dupe?" asked Rev. Joseph Cook in a recent lecture. And a Boston newspaper allowed him to appear in type as asking: "Was St. Paul a dude?"

Rev. Thomas Champness has now about fifty lay evangelists at work in the villages of England supported by the sale of his publication, *Joyful News*, and the contributions of friends.

Mr. Spurgeon's quarrel with the Baptist Union, of London, has assumed a shape that puts the great preacher on one side and the entire Baptist communion of the metropolis on the other.

A young man who wore corduroys to a fashionable church in Hampshire, Eng., has won a damage suit for ejection. The worshippers said that they were distracted from pious meditation by his unseemly presence.

Cotton Mather, according to the essayist at the Boston ministers' meeting recently, preached at his own installation a sermon lasted an hour and a half, having prefacing it with a prayer whose duration was an hour and a quarter.

When Rev. Anna H. Shaw was giving a temperance lecture at Ludington, Mich., the whisky men set fire to the hall, which had at the time seven hundred people in it. The audience escaped, but the meeting was effectually broken up.

Reuben Dailey, editor of the Jeffersonville (Ind.) *News*, heretofore a noted infidel of that region, has united with the Presbyterian church. Mr. Dailey was so radical in his views that he would not permit the name of God to be capitalized in his paper.

Rev. Mr. Meech, of Christ Episcopal Church, Allegheny City, resigned because he had overheard the remark of a lady member of the congregation to the effect that he was a dead weight, and that the congregation was not progressing as it should.

There will be divided among the superannuated preachers and widows and orphans of preachers of the Methodist Episcopal church next year $100,000 out of the profits of the Methodist Book Concern. The Book Concern will be a century old in 1889.

Rev. E. Walpole Warren, of the Church of the Holy Trinity, in New York, at a late meeting of the Baptist Social Union made a bitter attack upon Henry Irving and "Faust," characterizing the play as "the most filthy, evil, immoral and disgraceful thing ever put upon the dramatic stage."

Archdeacon Farrar has started a movement for a National mouument to the illustrious Admiral Blake, whose bones lie in a nameless grave in the churchyard of St. Margaret's, Westminster—the promiscuous and forgotten pit to which the vile spite of a revengeful King consigned also the mortal remains of Pym, Strode, May and Cromwell's venerable mother.

WHAT IS GOING ON.

A hotel-keeper in Los Angeles has imported thirty pretty Yankee girls for service in his dining-room.

According to a manufacturing chemist of New York, the people of the world take about a ton of pills a week.

Lord Rothschild lost $150,000 worth of pictures the other day by a fire in a furniture van. One of the paintings was worth $50,000. The Baron was moving works of art from his suburban villa to his town house.

The Countess de Chambrun, one of the leaders of French society, gives novel receptions. The guests are first conducted to a private chapel, and after a short prayer by the chaplain a sacred concert is given by the organ choir.

Mrs. Ole Bull has determined to adorn her new home at Cambridge, Mass., with teak-wood. She is to have one or two pieces of furniture expressly carved for her in China. One room she will decorate in pine in memory of Ole.

The wool-growers of Utah, in a convention recently held at Salt Lake, aver that they own in their own right 2,500,000 sheep, which represents a capital of $8,000,000. Their last year's clip they claim to have been 12,000,000 pounds.

The first women ever selected to participate in the General Methodist Conference were Mrs. E. Van Kirk, of Pittsburgh, and Miss Frances Willard, who were recently chosen lay delegates to the next session, which will be held in New York City.

Valentine Winter, a banker of Dayton, O., at a family dinner last week distributed $500,000 of his estate among six children and the heirs of two others. He had previously given them $400,000. This is not the winter of discontent among the lucky recipients.

Silk culture progresses slowly in California. The Silk Culture Association posesses seven acres suitable for cultivation and 4,600 trees. It is proposed to establish a regular experimental system in order to determine the best variety of mulberry trees for cultivation on the Pacific coast, and in connection with this a typical orchard of all varieties.

A Chicago man, who had erected a fine residence, was surprised one day to learn that a rat had been seen in the cellar. The plumber was sent for and given orders to stop up rat hole without regard to expense. He did so, and handed in his bill. It called for $1,333.35. He had found it necessary to completely overhaul and change the sewerage and drainage system of the premises to keep that rat out.

FACETIOUS FRAGMENTS.

Working like a horse—a lawyer drawing a conveyance.

The coming man is to be quite bald, and the ladies are to like him all the better for it.

A joker tells of a capitalist so timid that he will not let well enough a loan without good security.

Infantry business—carrying a "kid."

If the early bird be a sparrer, he is a slugger, of course.

The Pacific slope is when the far Western cashier leaves the peaceful shores of his native ocean and takes a midnight train for the land of the free.

Now hath the infant prodigy
His little fake down pat,
And the advertising boomlet
Shakes the shekels in his hat.

A young man is apt to stammer and stutter when he declares his passion. Sometimes the pitying girl helps him out, and sometimes it is her father.

Said a gentleman to a neighbor: "I hear that our friend Griswold is sinking slowly." "Well—yes," was the reply; "you could not expect him to sink rapidly. He's had no doctor as yet.

Executor—"According to her will your late wife has not left you a single cent." Sorrowing Widower—"That's just like her. She was the best hearted woman in the world. The reason she did not leave me any thing in her will is that she wanted in every possible way to mitigate my grief at losing her."

Leap Year.—"Charley is coming to see me to-night," remarked Ella. "I don't know why I feel so nervous about it, but I have a presentiment that something's going to happen." "Oh, there's no use feeling nervous about it if you've made up your mind to do it," answered Clara. "Very likely he'll say yes; he was always soft."

"I feel so tired every night, John," said a farmer's wife, as she took up her darning after the day's work was done. "My bones ache, and I have fits of dizziness and no appetite; and I am worried, too, about the heifer, John. When I was feeding the stock to-night she acted very strangely, and refused to eat. I'm afraid she's going to die." "Yes," said John, with an anxious look upon his face, "I'm worried about that heifer myself."

FROM THE FOUR CORNERS.

There is a well-patronized slave market in Cabul for the sale of slaves brought from Kafristan. Girls bring higher prices than women, and are sold according to height. Only Mohammedans are allowed to buy.

The French army hereafter is to be ably supplemented by what is known as the "dog corps." A great number of large, savage dogs have been obtained, and are being taught to attack on sight any thing that wears a German uniform.

It is a common occurrence in London, between the months of October and January inclusive, for 50,000 barrels of American and Canadian apples to be sold in a single week. England now pays yearly $40,000,000 for foreign fruit, for which less than $5,000,000 was paid in 1848.

The English Chancellor of the Exchequer is doing a good business in selling remnant rugs from the royal carpet used at the Queen's jubilee. As "jubilee rugs" the remnant finds many purchasers, but some people are murmuring at the "cheeseparing policy" of the crown.

The Government of Guatemala has sanctioned the existence of Freemasons in that republic. The lodge is recognized as a corporate body like all other societies. The Masons in Central America number about 3,000. A few years ago there was scarcely a lodge in the five republics.

The ladies of the aristocracy of St. Petersburg have organized a series of sleigh races in which they are to be the drivers. Each will have her own color, and the competitors must not be less than 20 years of age nor more than 40. Entries are limited to the aristocracy, and the prizes are very magnificent.

The Chinese are very practical in their religious ideas. If a god whose business it is to bring rain overdoes it and causes a deluge, they take him out of the Joss house and set him down in the shower. If this fails to make him dry up they go to the extremity of towing him behind a boat in the river to convince him that too much of a good thing is as bad as too little.

LABOR AND LABORERS.

The miners at Haslie, Polk County, Ia., are out on a strike.

The Sloss Iron and Steel Company, Birmingham, Ala., will enlarge their furnace.

The vein of coal recently discovered near Sulphur Springs, at St. Helena, Cal., prospects well.

The Longshoremen, K. of L., representing thirty-nine cities, will apply for a National charter.

A twenty-six-inch vein of coal has been discovered on the land of T. J. O'Connell, near Carlton, Kan., sixty feet from daylight.

A fruit-jar and bottle factory is to be built at South Kokomo, Ind. The plant is to cost about $4,000, and will employ from 75 to 125 men.

Banner City, Kan., it very much excited over the discovery of a vein of coal from two to four feet thick sixty feet under the ground.

Extensive additions and improvements are being made to the machinery in the Etna mill at Bridgeport, O., thus largely increasing the output.

It is considered very doubtful whether the rolling-mill and nail works of Rogers & Sheldon, at East Bridgewater, Pa., recently burned, will be rebuilt.

The Millers' Union of New York City will make an effort to organize all the millers, mill-wrights and stone-dressers in the State into one organization.

Of the $40,000 asked, with which to erect glass works at Washington, Pa., $33,000 has been subscribed by citizens, assuring the enterprise. The works will employ 125 hands.

The Valley works, at Williamsport, Pa., have just made one of the largest center crank (double disk) automatic cut-off engines ever put together. It weighs 16,000 pounds.

The journeymen and boss stone masons of Newark, N. J., have resolved upon the basis of 45 cents per hour, nine hours to constitute a day's work, during the coming season.

The Spang Steel and Iron Company is getting out an order of 2,000 tons of steel plates material for the Government cruisers Nos. 4 and 5 at Cramp's yards in Philadelphia.

In Northern Illinois, where the coal miners are organized, they make from $58 to $60 a month, while in the southern end, where the men are unorganized, the most of them average but $1 a day.

The Building Trades League of Kansas City is out in a circular to the effect that the city is overflowing with skilled working-men of all kinds, three-fourths of whom are out of work and have been for sixty days.

In Montreal dry-goods stores girls of 11 are employed as messengers, being unpaid for the first year, and 25 to 50 cents a week for the second, and $1 for the third. Millliners are paid $1.50 to $5 a week, and head milliners $8 to $10.

The trades unions of Great Britain and Ireland have arranged for holding an International Trades Union Congress in London, Eng., in September of the present year. Delegates from all over the world are expected to attend, and a concerted movement for eight hours is to be the result.

The operatives in the Social mill, Woonsocket, R. I., were surprised recently when they received their pay to find that their wages had been voluntarily advanced 5 per cent. The employes of the Nourse and Globe mills, owned by the Social Company, will receive the same advance. This affects 2,000 hands.

The barb-wire industry is in a fair way of being overdone. According to the *Iron Age* there are forty-four manufacturers in this country who own 2,191 machines. It is estimated that in 200 working days, running single turns, they will make 300,000 tons of barb wire, while the consumption ranges from 130,000 to 150,000 tons a year.

The wages of 80 per cent. of the employes of the Chicago & Alton railroad have been increased 5 per cent. Twenty per cent. of the engineers have been reduced. The increase will make the wages of the passenger engineer $3.50 per 100 miles, the freight engineer $4 per 100, with the addition of 5 cents on way freights and coal branches. The firemen are to receive 53 per cent. of the engineer's pay on passenger trains and 55 per cent. on freight trains.

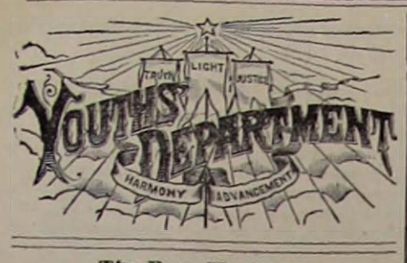
Experiments made at the Henderson steel works of Birmingham, Ala., to see if good steel could be made from Alabama iron, have been declared successful. If further tests should prove the process feasible, Birmingham would then be able to produce the cheapest steel as well as the cheapest iron. S. J. Ritchie, of Akron, O., says the discovery will change the center of production for steel in the United States, and that in importance it is only second to the discovery of Sir Henry Bessemer.

A Lie as Is a Lie.

A big snake story comes from Mount Holly, in Berkley County, S. C. A party of negroes were cutting upon a lightwood log of large circumference and great length when it suddenly began to move slowly off toward a creek about ten feet distant. The negroes were stricken with terror, and they at once dropped their axes and stampeded. Dr. Byrd, in charge of the hands, tried to recall them, but they continued in their flight, without even once looking back. In the meantime the log was moving steadily toward the creek. As it fell into the water the source of its power of locomotion was revealed in a most astounding manner. Hundreds of hissing serpents leaped forth from their hiding place in the log and darted forth in different directions in the water. The snakes were of the genuine water moccasin species, varying in length from that of a buggy spoke to a hoe handle. Dr. Byrd and others stood by, watching the snakes depart, and their going consumed fully thirty minutes. Three of the negroes who fled when the log began to move have not since been heard from.

Jim the Alligator.

Two little daugters of Mrs. George Tabler, of Longview, Tex., have a cute little pet alligator about four feet in length whose name is Jim. Jim knows his little mistresses, recognizes his name when called, submits or enjoys an unlimited amount of petting, particularly enjoying the scratching of his back, and, surprisingly, seems to be sensitive to the scratching through his thick skin. A dog excites his anger, and when one intrudes upon his 'gatorship he issues forth a musky odor that is disagreeable to any well-regulated human olfactories. Jim's winter diet, so far as the family can notice, consists of mud, and whenever the weather is mild the 'gator is permitted to wallow in its mud-hole, whence it comes back, puffed up until it looks like an alderman or a prairie pony after drinking and ending a two days' thirst. The little girls sometimes dress Jim up as a doll, and the reptile has quite supplanted pet chickens, raccoons and squirrels in the affections of the girls, owing, it is supposed, to its ugliness.



The Poor Musician.

(Selected.)

One beautiful summer day there was a great festival in the large park at Vienna. This park is called by the people the Prater. It is full of lovely trees, splendid walks and little rustic pleasure houses. At the time of which I am speaking there were people there, some old and many strangers, too. And all those who were there enjoyed such a scene as they had probably never beheld before. In the most crowded section, known as the Wurstel (Sausage) Prater, among the organ grinders, beggars and girls who play on harps, there stood an old musician. He had once been a soldier, but his pension was not large enough to live on. Still he did not like to beg; therefore, on this particular day he took his old violin and played under an old tree in the park. He had a faithful old dog with him, which lay at his feet and held an old hat in his mouth, so that passers-by might cast coin into it for the old man. On the day of the festival which I have mentioned, the dog sat before him with the old hat. Many people went by and heard the old musician playing but they did not throw much in. I wonder the people did not give him more, for he was truly a pitiable object. His face was covered with scars received in his country's battles, and he wore a long grey coat, such as he had kept since he had been in the army. He even had his old sword by his side, and would not consent to walk the streets without his trusty friend with him. He had only three fingers on his right hand, so he had to hold the bow of his violin with these. A bullet had taken off the two others, and almost at the same time a cannon ball had taken off his left leg. The last money he had had been spent in buying new strings for his violin, and he was now playing with all his strength the marches he had so often heard when a boy with his father in the wars. He looked sad enough when he saw the multitude pass by in their strength, youth and beauty, but whenever they laughed it was like a dagger to his soul, for he knew on that very evening he would have to go to bed supperless, hungry as he was, and lie on a little straw couch in a little garret room. His old dog was better off, for he often found a bone here and there to satisfy his hunger. It was late in the afternoon, his hopes were like the sun, they were going down together. He placed his violin down by his side, and leaned against the tree. The tears streamed down his scarred cheeks. He thought that none of that giddy throng saw him; but he was mistaken. Not far off stood a gentleman in fine clothes who had a kind heart. He listened to the old musician, and when he saw that no one gave him any thing he was touched with sympathy. He finally went to the dog, and looking at the hat he saw only two copper coins in it. He then said to the old musician:

"My good friend, why don't you play longer?"

"Oh," replied the old man, "my dear sir, I cannot, my arm is so tired that I cannot hold the bow, besides I have had no dinner, and have little prospect of supper."

The old man wiped his feeble hands. The kind gentleman with whom he had talked resolved to aid him as best he could. He gave him a piece of gold and said to him:

"I'll pay you if you will loan me your violin for one hour."

"Oh!" said the musician, "this piece of money is worth more than a dozen fiddles like mine."

"Never mind," said the gentleman, 'I only want it for an hour."

"Very well, you can do what you will," said the owner.

The gentleman took the fiddle and bow in his hands and then said to the old musician:

"Now, my old mate, you take the money, and I will play. I am sure people will give us something."

Now, was that not a singular musical association? They had just become acquainted, and immediately entered into an arrangement to work for the public together. The strange gentleman began to play. His mate looked at him with great wonder; he was so stirred that he could hardly believe it was his old violin that such beautiful sounds came from. Every note was like a pearl. The first piece had not been finished before the people observed the strange sight, and hearing such wonderful music, stopped a moment in curiosity. All saw that the fine looking gentleman was playing for the poor man, but none knew who the stranger was. By and by the people began to drop money into the hat, and the old dog seemed delighted to receive so many pieces of gold for his master. The circle of hearers became larger. Even the coachmen of the splendid carriages begged the people inside to stop and hear the music. Still the money increased. Gold, silver and copper were thrown into the hat by old and young. The dog began to growl. What in the world could be the matter? One gentleman, as he dropped a large piece of money into the hat had struck him on the nose, and he came very near letting the hat and money fall. But it soon became so heavy he could not hold it any longer.

"Empty your hat, old man," said some of the people, and "we will fill it again for you."

He pulled out an old handkerchief, and wrapping the money in it put it in his violin bag. The stranger kept on playing, and the people cried out, bravo! bravo! in great joy. He played first one tune and then another; even children seemed carried away with rapture. At last he played the splendid song, "God bless the Emperor Francis!" All hats and caps flew off their heads, for the people loved the Emperor! The song finally came to an end. The hour for which he had hired the violin was over and he handed it back to the old man.

"Thank you, sir," said the old man. "May God bless you!" and he disappeared in the crowd.

"Who is he?" said the people. "Where does he come from?"

A person sitting in one of the coaches replied that he knew him. "It is Alexander Boucher, the great violinist" "It's just like him. He saw the old man needed help and he helped him the best way he could."

The people then gave three cheers for Alexander Boucher, and put money in the old man's hat. When he went home that night he was richer than he had ever been before, and when he went to bed he folded his hands and prayed that God might bless good Boucher, so that when he grew to be an old man he might have good kind friends. Now, I believe there were two happy men that night in Vienna. Of course the poor musician rejoiced now that he was out of want; but of more value to him than his money was the consolation that somebody had proved a friend to him. For it does us all good to know that we have friends; even though they are of no further advantage to us. There was another who was happy, and he was Alexander Boucher. How could he go to bed that night without thanking God for putting into his heart to be kind to the old, friendless, starving soldier?

Ornaments Made With Napkins.

The women of the ancient town of Anjou have acquired a world-wide reputation for their proficiency in the art of folding linen for all purposes. Their huge linen presses show some marvelous chef d'œuvres in the way of folded table linen. At a vast table cloth folded into a trough twenty-four sheep formed of Medina napkins were supposed to be drinking, watched by a large napkin in the shape of a shepherd, and half a dozen doilies fringed taking the forms of dogs. Others are in the shape of castles, mitres, towers, windmills, pitchers, jars and boots. In America this art is confined to waiters and window-dressers.

Keeping His Distannce.

A Germantown lady, who is clever, past thirty and fond of amateur theatricals and compliments alike, was speaking after the performance to a blunt but popular man of society. "You acted admirably," he said. "Thanks," she said; "but I did not look the part, for she should look young and handsome." "Quite the contrary," replied the gentleman; "the effect was perfect from the end of the room—distance supplied the youth and beauty." "Ah," exclaimed the lady, turning upon her heel, "in that case suppose you keep at a distance hereafter."

Brown says that in his experience most bills have originated in the house.

Birds of a feather flock together, but women with high hats sit all over the house.

Joe Cook says he would rather live among Sioux than in Sioux City. He can be easily Siouxted.

To all candidates for president who insist upon retiring from the contest: Go early and avoid the rush.

"What kind of tobacco is this?" asked the customer; "long cut or fine cut?" "Connecticut," replied the dealer.

A bill has been introduced in the Kentucky Legislature to punish wife-beaters at the whipping-post.

In spite of her advanced age, Mrs. Harriet Beecher Stowe walks from five to seven miles daily, and enjoys exceptional health.

The oldest arm-chair in the world is the throne of Queen Hatafu, who reigned in Egypt sixteen hundred years before Christ. It is in the British Museum.

The discovery of what is true and the practive of that which is good are the two most important objects of philosophy.—[Voltaire.

I would not have you stand so much on your gentility, which is an airy and mere borrowed thing from dead men's dust and bones; and none of yours except you make and hold it.—[Jonson.

We have social strengths. Our affection to others creates a sort of vantage or purchase which nothing will supply. I can do that by another which I cannot alone.—[Emerson.

Where one dollar is returned to the treasury of the United States by a man with a conscience, a million dollars are kept out by men who have no conscience.

In Vassar College there are a number of poor students, who earn almost al their necessary expenses by doing mending, cleaning and other work for other girls who are daughters of rich families and who, when thrown upon their own resources in a great college under careful discipline, are as helpless as babes.

Children's Progressive Lyceum.

Lyceums for the education of our children are the hope of Spiritualism, and should be the pride of Spiritualists. Communications for this Department should be addressed to ALONZO DANFORTH, No. 2 Fountain Square, Roxbury, Mass.

The Supreme Law of Life.

Let us progress by creating healthy children.

On what does the salvation of this nation and the progress of mankind depend?

Upon the manner in which our children are begotten and brought forth, and the manner in which they are born into this life.

What right has every child?

That it should have a sound, healthy, well organized and well balanced mind.

What is a great transgression?

To be a parent and be the cause of bringing into being a child without these conditions.

What is the result of not knowing the laws which govern our being?

That one-half of the children die before they arrive at the age of five years and one-half of the others die before they reach manhood or womanhood.

Why is this so?

That many are in the habit of using tobacco in its various forms; that beer and liquors are taken into the system to the detriment of health; and in this condition they are unfit to become parents, as the effects of this are transmitted to the children, which lead to habits that are not conducive to good, sound, vigorous bodies.

In what condition do men and women live?

Almost under the lusts of their animal nature; and their better spiritual nature is crushed out.

What should be the supreme office in creating children?

That woman should stand side by side with man, free to exercise the natural and inherent rights which are hers by virtue of her capacity, and maternity shall be, as it should be, under her control—then, and not till then, will there be no more unwelcome children.

Why should the condition of woman be no commented on?

Because motherhood should be undertaken with a due sense of its significance and in a scientific manner; and those with this education, could rear children of the most physical, moral and intellectual vigor.

What are the facts in regard to "mysterious providence" and "the Lord giveth and the Lord taketh away?"

Accept a premature death as an evidence of either your own folly, neglect or ignorance; and if a son loses his vigor and elasticity—if from a promising, brilliant youth he becomes an idiot or a hopeless maniac, see in one of the ashes of your own passional fires, or in the other the burning of a flame enkindled by poison prepared by your own hand. If a daughter stray from the path of virtue, revile her not, but take her lovingly to thy bosom and cherish her as the innocent victim of unhallowed passions burning in the blood that nurtured her into being.

What has Spiritualism done in this direction?

More than any other system that the world has ever known, to prepare for the proper discussion of this subject, and let us believe that a better day has dawned upon humanity. The light and philosophy of Spiritualism will not fail to produce good effects. Mankind will read the lessons thereof and coming generations will be blesed by its fruits.

What is an interesting study of the race as man or woman?

That the mother of a child to come, should, if never before, live as ideally as possible through the gestation as well as in the after life of that child. Let parents, then, be actively engaged in any delightful calling and the coming child, boy or girl, shall be impelled to the same, and doubtless with the doubled gift of the father and mother.

What should be a grand ordaining?

That we should prepare the way for special genius in every child; and were we wise and good enough, we should decree to every child that most splendid genius, viz., the genius of work.

What is the condition of development?

Obedience to the laws of nature.

What is assigned as the work of man?

Study, work and recreation. One should study enough to enable to read, write and figure correctly. One should work enough to keep body and home surroundings supplied and clean. One should recreate enough to insure a smiling face in work and study.

What does Spiritualism teach?

That brotherhood and sisterhood are universal, and that every individual will be naturally held responsible for his acts, and in proportion to wrong-doing, entail upon himself just punishment.

What duties are ours by professing Spiritualism.

Physical training, the proper use of all things within our reach, the unselfish treatment of all, and a strictly moral life. All these shall add to our enjoyment on the earth plane, and be a passport to our better life in a great beyond. Practical Spiritualism is therefore the religion humanity needs.

What is the theory of marriage?

Whenever any pure, true, good woman marries a man whom she loves, she gives herself to him; and whenever a good man marries a woman he loves, he gives himself to her. Neither man or woman should ever join hands in wedlock, unless in the act each gives to the other the purest affection of the heart, under the sober sanction of the head.

What should a home be?

The truest, noblest and most satisfactory place for any woman.

Where is the ideal woman?

She is in her home, surrounded by loving children, and guarded by the strong and manly arm of her husband, who is ever ready to assist in her noble career of wife and mother.

How is a mother's influence felt?

In the control of her children; and it makes her position of great influence upon the future of the nation.

What is her duty?

To guide and direct them; teach them what to study, what to read and how to apply the truth, and to impress upon their minds that all this is necessary and a benefit to their maturer years.

WHOLE WORLD SOUL COMMUNION

APRIL 27. 1888.

ALL MANKIND

WITHOUT REGARD TO RACE OR CREEDS.

ARE CALLED TO UNITE FOR

30 MINUTES IN SOUL COMMUNION.

TIME: 12 M. SALEM, OREGON.

THE WORLD'S SOUL COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half-past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of humanitarians throughout the world, regardless of race and religious faith—the object being to invoke hrough co-operation in though and uni y in spiritual aspiration the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Salem, Oregon, it is at—

Austin, Texas	1:43 p. m
Boston, Mass	3:28 p. m
Burlington, Vt	3:18 p. m.
Buenos Ayres, S. A	4:18 p. m.
Buffalo, N. Y	2:55 p. m
Columbia, S. C	2:48 p. m.
Cape Horn, S. A	3:43 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Chicago	2:20 p. m.
Detroit, Mich	2:38 p. m
Frankfort, Germany	8:43 p. m.
Frankfort, Ky	2:33 p. m
Fredrickton, New Brunswick	3:43 p. m.
Halifax, N. S	3:18 p. m.
Harrisburg, Pa	3:03 p. m.
Iowa City, Ia	2:03 p. m.
London, Eng	8:11 p. m.
Lecompton, Kan	1:48 p. m.
Little Rock, Ark	2:03 p. m.
Mobile, Ala	2:18 p. m.
Memphis, Tenn	2:11 p. m.
Nashville, Tenn	2:23 p. m
New York City	3:15 p. m
Norfolk, Va	3:05 p. m
Omaha, Neb	1:38 p. m.
Philadelphia, Penn	3:11 p. m
Pittsburg, Penn	2:51 p. m.
Rome, Italy	9:01 p. m.
Savannah, Ga	2:48 p. m.
Santa Fe, N. M	1:07 p. m.
St. Domingo, W. I	3:33 p. m.
St. Paul Minn	1:58 p. m.
Santiago, Chili	3:28 p. m.
Sioux Falls, Dakota	1:48 p. m.
San Francisco, Cal	12:01 p. m.
Vienna, Austria	9:21 p. m.
Vera Cruz, Mexico	9:48 p. m.
Walla Walla, Wash. Ter	11:18 p. m
Augusta, Maine	3:33 p. m.
Baltimore, Md	3:08 p. m.
Berne, Switzerland	8:41 p. m
Berlin Prussia	9:09 p. m.
Constantinople, Turkey	10:11 p. m.
Cincinnati, Ohio	2:26 p. m.
Columbus, Ohio	2:38 p. m.
Caracas, Venezuela	3:46 p. m
Charlottown, Prince Edward's Island	3:58 p. m.
Dublin, Ireland	7:46 p. m.
Edinburg, Scotland	8:01 p. m
Dover, Delaware	3:09 p. m.
Ft. Kearney, Neb	1:33 p. m.
Georgeton, British Gua	4:18 p. m.
Havana, Cuba	2:51 p. m.
Honolulu, S. I	9:51 p. m.
Jerusalem, Palestine	10:31 p. m.
Lisbon, Portugal	7:49 p. m.
Lima, Peru	3:04 p. m.
Milwaukee	2:18 p. m.
Indianapolis, Ind	2:28 p. m.
Montreal, Canada	p. m.
New Haven, Conn	3:18 p. m.
Newport, R. I	3:28 p. m.
New Orleans, La	2:11 p. m.
Ottawa, Canada	3:08 p. m.
Panama, New Granada	2:53 p. m.
Paris, France	08:19 p. m.
St. Petersburg, Russia	10:11 p. m.
St. Louis, Mo	2:11 p. m.
St. Johns, New Foundland	8 38 p. m.
St. Paul, Minn	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Springfield, Mass	3:21 p. m.
Salt Lake City, Utah	12:43 p. m
Tallahasse, Fla	2:33 p. m.
Vicksburg, Miss	2:08 p. m.
Wilmington, N. C	2:59 p. m.
Washington, D. C	3:01 p. m

IT IS ARRANGED FOR THIS THOUGHT CONFERENCE TO BE SIMULTANEOUS THROUGHOUT THE WORLD, AND CONNECTIONS THEREFOR HAVE BEEN MADE BY *ADVANCE THOUGHT* IN LONDON, PARIS, BERLIN, VIENNA, ST. PETERSBURG, YOKOHAMA, MADRAS, PEKIN, RIO JANEIRO, ROME, CITY OF MEXICO, BUENOS AYERS, HONOLULU, AND MANY OTHER CITIES.

OBJECT:

Through Unity in Aspiration and Co-Operation of Though to seek higher Truths and Secure Universal Peace.

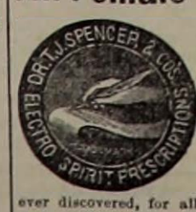
CONDITIONS:

Self must be lost sight of during the half hour of Communion and every soul given up to Universal Love. Be wary on the side of the right and true!

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How to Form Spirit Circles.

Inquirers into Spiritualism should begin by forming spirit-circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, but cool rather than warm—let the arrangement be made that nobody shall enter it, and that there shall be no interuption for one hour during the sitting of the circle.

2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands upon the top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accomodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations except with well developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them has a weakening influence.

5. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous character. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to come near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let only one person speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask if the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed and, from this time, an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come, asserting themselves to be related or known to anybody present, well-chosen questions should be put, to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are harmoniously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles with no strangers present are usually the best.

Possibly at the first sitting of a circle symtoms of other forms of mediumship than tilts or raps may make their appearance.

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MEETINGS.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—Meets every Sunday at 10:45 A. M., in G. A. R. Hall, 170 Superior St. Spiritualists and Liberalists earnesly invited to send their children, and the public cordially invited to attend FREE. RICHARD CARLETON, Conductor

Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bosworth street—Seances are held every Tuesday and Thursday afternoon at 3 o'clock promptly. Admission free. For further particulars see notice on sixth page. L. B. Wilson, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall, —Lectures by able speakers Sundays at 10½ A. M. and 7½ P. M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; W. A. Dunklee Treasurer.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1, —Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 P. M. Supper and social meeting in the evening.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity Society will hold public service Sundays at 2¾ P. M. Seats free.

SPIRITUALISTIC PHENOMENA ASSOCIATION, LADIES' AID PARLORS, 1031 Washington street—Sunday meetings at 2½ and 7½ P. M. Social meetings Thursdays at 7½ P. M. Jackson Hall, President; Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10½ A. M. 2½ and 7½ P. M. Eben Cobb, Conductor

EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2½ and 7½ P. M.; also Thursdays at 8 P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1031 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary.

Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7¾ o'clock at Liberal League Hall, No. 177 Halsey street. Mrs. G. Dorn, President.

Detroit, Mich.

Fraternity Hall, corner State Street and Park Place. Meetings held every Sunday at 10:30 A. M. and 7:30 P. M. AUGUSTUS DAY, Manager.

Chicago, Ill.

Avenue Hall, 159 22d street. Children's Lyceum Sunday, at 1½ P. M. Spiritualists and Mediums' Meeting, 3 P. M. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesdays in each month.

The Young Peoples' Progressive Society of Chicago, hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10¾ and 7¾. The best speakers and mediums are always engaged.

Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

The Chicago Association of Universal Radical Progressive Spiritualists and Mediums Society was organized May 9, 1884, under the constitution of the United States, and the State of Illinois, with Dr. Norman MacLeod as its permanent President, This society meets in Spirits' Liberty hall, at No. 517 West Madison street, at 10:30 A. M., 2:30 and 6:30 P. M., every Sunday untill further notice. The public are cordially invited to attend. Admission five cents to each meeting. NORMAN MACLEOD, Permanent President.

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Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 P.M. at the American Health College, Fairmount. Free to all.

The First New Spiritual Church, of Cincinnati, Ohio, meets every Sunday at 3 P. M., at Murch's Hall, No. 278 West Sixth Street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets every Sunday at 1:30 P. M. Mrs. M. L. Jackson, Superintendent. Spiritualists are cordially invited. Bring your children with you.

St. Louis, Mo.

The First Association of Spiritualists meets 2½ P. M. every Sunday in Brandt's Hall, southwe corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 313 Market Street. Milton Lyle, Cor. Sec., 3006 Olive Street, St. Louis, Mo.

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First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. A. H. Newcomb, President; W. M. Smith, Secretary.

American Spiritualist Alliance.

MEETS AT 52 WEST 15TH STREET, NEW YORK CITY, ON THE SECOND AND FOURTH WEDNESDAYS OF EACH MONTH AT P. M.

☞All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

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THE BETTER WAY.

THE WAY PUBLISHING COMPANY
Every Saturday.

L. BARNEY.....EDITOR
Assisted by a Corps of able Writers.

CINCINNATI,.....APRIL 21, 1888.

At Two Dollars per Year to Subscribers in the United States; *Two Dollars and Fifty Cents* to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

"We bees gwine to have a Sherman for our Bresident," said Hans Griefenberger to Johann Rensch.

"Dot vas not bossible," replied Johann.

"Yah; it vas schure."

"Vas he borned in Shermany?"

"Oh, nine, he vas borned in Ohio State. He vas Johann Sherman, you see."

"Swie lager!", shouted Griefenberger.

We are glad to learn that Warren Chase's new book, "Forty Years on the Spiritual Rostrum," is enjoying a large sale. It is filled with the records of experience—some happy, others sad—with haps, mishaps and grand truths, which are full of significant hints to Spiritualists, thinkers, investigators and general readers. It should be in general demand. Price, *one dollar*. If ordered by mail, ten cents must be added for postage. Order from Colby & Rich, publishers, Boston, or Hon. Warren Chase, Cobden, Ill.

Our good correspondents in all parts of the land are besought to exercise patience. They have given us matter enough to fill half a dozen little sheets like THE BETTER WAY, and in such an opulence of good things it is not possible to find out whether we are using a fair average for any week, but it is the intention to average equitably, to both correspondent and reader, at all times. And the literature of the rostrum is crowding largely upon our space just now. It is not frequently that we are permitted to obtain lectures like those Mrs. Brigham is giving us, and it is desirable to make the most of them while they are within reach.

QUESTION.

"How is it possible to diagnose disease from a lock of hair, if the ailing person is not known?"

Answer.—The lock of hair establishes a magnetic current between the medium and the patient, and the conditions are "sensed" sufficiently to make intelligent diagnosis possible. If the hair is cut from a wig it would be well to give the wig's pedigree, and if it is is jute, it is your jute-y to so inform the medium. Never borrow hair from a stranger for this purpose—not if your neighbor has some which will do equally well; but there is no objection to sending your own, if you have any.

An attentive correspondent in an Eastern city requests us to accord editorial mention to Somebody, alias Somebody, who has proved himself a "traveling beat" among Spiritualists. We have no room for this kind of literature just now, for there are hundreds of good mediums yet to notice, and a score of first-class speakers whose eloquence is patiently awaiting at our hands "the garniture of print," and until we have done full justice to these lights and ornaments of the cause, "beats" will be obliged to take the complimentary regards of THE BETTER WAY "for granted." And they may as well do so for all time. We have no desire to occupy the seat of judgment.

QUESTION.

"How many Spiritualists in Cincinnati?"

Answer.—In the city and suburbs not less than fifty thousand, yet not to exceed one third of these are avowedly so, and many are not known as Spiritualists to their most intimate friends. Perhaps five per cent. of the aggregate acknowledge the truth everywhere, and the remainder are on one account or another afraid of Mrs. Grundy. Some who are among the loudest in denunciation of Spiritualism, are Spiritualists at heart, and attend seances "on the sly," and, when they meet an acquaintance there explain by saying they thought they would gratify a little curiosity on the subject! And they keep on in this gratification, but all the same they are hypocrites.

Some letters of inquiry regarding stock in THE WAY PUBLISHING COMPANY move us to say to Spiritualists that THE BETTER WAY is not published for profit to any one, although a fair dividend upon its stock may be reasonably expected. Its subscription list is probably larger than that of any other Spiritualist journal in the world, except one, and the value of this list exceeds the amount already realized upon its stock, and the amount now offered for sale. The present offering is to enable us to improve the plant in such permanent and substantial way as to be wholly independent of outside machinery and those influences which sometimes work against us merely to injure the cause, and this object must be gained without the promise of immediate wealth to those who take the stock. But we will do our best to improve and take care of their property, and to so use it that the investment will redound to the welfare of humanity. It is hoped that this end is worth striving for, manfully and substantially.

Subscribers are doing well in the remittance of dues to this office, and we are duly thankful for several good lists of new subscribers.

We are in receipt of "An Essay on Immortality," by Mary S. and James Vincent, Sr., which gives many interesting phenomena and good thoughts upon the Life that Is to Be.

"I DON'T WANT YOUR DAMNED PAPER!"

So writes a gentleman (?) to whom a bill was sent for arrears of subscription. Our paper is not d——d, neither can it be. The nearest it can ever get to this condition is when it reaches the presence of a person like the writer of above sentence, who would contaminate it if possible, as he shows no disposition to pay his honest debts, except in verbal brimstone, and he ought to enlist as a tin soldier in the Satanic army, where damning on paper may be indulged *ad lib.* We exhibited this condemnatory epistle to a friend, and he said, "That fellow is a mangy cur;" but we feel too much regard for the canine species to permit this reflection upon even an individual case of manginess. It is not in our nature to thus insult a dog, and we trust our friend will reconsider his hasty remark.

Publishers of Spiritualist newspapers have many strange experiences, but the relations between them and their subscribers are generally pleasant. Every Spiritualist is at least courteous in his treatment of everybody, whether he understands the rules of etiquette or not; and if he cannot pay his debts he does not seek revenge upon his creditor for his own impecuniosity. Therefore, the writer of the sentence at the head of this article is not a Spiritualist, for which we thank the good angels—although the bad ones evidently own a controlling interest in him.

A few of our good readers are getting excited over the use of words, and some imagine they spy something like an African in the fence corner whenever the term "Christian Spiritualism," is used. While we prefer the word "Spiritualism" without a modifying term, it does not seem necessary to find so much fault with those who do not take theirs "straight," but desire something nourishing from that which is not quite so strong, under the advice of "milk for babes." As they grow, the requisition will be made for more substantial food, and the longer they dally with the weak "Christian" pap, the more greedily will they devour something more substantial when they get it. Let the good people come to Spiritualism by any route that pleases them, so long as there is no official route, and meanwhile it is well to remember that it is possible for some to bring along something infinitely worse than the struggling buds and pale blossoms of Christianity.

SPIRITUAL LITERATURE—MRS. BRIGHAM.

The literature of the spiritual platform has so largely improved in ten years, that its present mode of expression seems to have reference to higher and more instructive thought than was formerly recognized, and perhaps this is true, but the principle is the same, the proof of immortality the same (only intensified by a greater cloud of witnesses), and the happiness it brings to humanity is amplified daily and hourly. It recognizes truth as always demonstrable, and challenges rigid investigation of the phenomena of Spiritualism—not under conditions specially "fixed" to discredit these phenomena, but under those favorable conditions which are needed in the investigation of any new manifestation of science which mankind longs to establish. If humanity does not long for immortality, then we need not give much time to the investigation of spiritual phenomena, but if it is as desirable as it should be, upon what subject can our attention be more profitably fixed?

Mrs. Brigham, the speaker at Grand Army Hall for the current month, proves very emphatically the assertion that the value of thought depends largely upon its apparel, and that, when we are pleased with the dress of an argument, we all the more readily admit it to intimate consideration. Her rhetoric is clear cut, her metaphor brilliant, and the way in which she intersperses illustrative incident and anecdote, throughout the discourse, commands the interested attention of every listener, and emphasizes facts to his mind beyond the possibility of forgetting them. She knows that the grand pivotal fact of Spiritualism, immortality, is the grand pivotal fact of humanity, and she is sincere in her desire that you also should know this fact and govern your life accordingly. You at once recognize the earnestness of truth in her manner, her words, and in the persistency of her thought to turn invariably to the lodestone of all rational hope, a life beyond the grave; and the cheerfulness, the encouragement, the deep conviction of her utterances, are such indications of truth in the soul, in the conscience and the life, that you at least feel sure of her honesty of purpose, as well as the great ability she employs to spread the glad tidings of great joy to all who will receive them. No one is doing more good than is accomplished in the modest, unobtrusive, instructive and ennobling work of this devoted woman.

All our actions influence our character. What we do makes us what we are.

To J. W. Dennis.

WASHINGTON, D. C., April 16, 1888.

My "good-natured" friend, I am sorry to tell you that I think your article to me fully sustains what I have said of your class of Spiritualist as they represent themselves by their pens. In your article in No. 38 of THE BETTER WAY you have asserted on the one hand what the Christian believes, and on the other what the Spiritualist knows. This article struck me as very dogmatic and narrow because it does not agree with either my Spiritualism or my Christianity. You undertake to show why you cannot call yourself a "Christian Spiritualist," and yet from the amiable manner in which you disclaim any share in the wholesale condemnation of the goodness in the Bible, Christianity and the ministry, satisfies me you are more antagonistic to evil and ignorance than social institutions for keeping good people together. If your sixteen years in a church taught you nothing more than "how to run a church," your experience must have been most unfortunate, and I hope that was not your motive in attending church, for if it was I am afraid it was your own fault. In a copy of *The Watchman*, (for which accept my thanks) I find over your signature these assertions: "Spirit communion of to-day reveals nothing to us but the better and nobler side of life here and there. No message from spirit life tells us to harm a neighbor. No spirit is so low as to bid us do a wrong." Does this indicate very much knowledge of Spiritualism? or have you never in your experience known of obsession, psychology, etc.? Or perhaps you are under the impression that when bad men and women pass out of the physical they lose their identity so far as to be true, and just where they were formerly oppressive and deceitful. My experience has been rather different, that is all, and has taught me much which you either overlook or have not yet learned I am more than glad if you would not deem it necessary to apply any more tests to the honesty of a medium than to any other person. But here again I spoke from experience. I attempted to arrange a circle of twenty for a seance with Dr. Rothermel on one occasion, and intended most positively not to have the Doctor tied, but to my surprise he insisted upon it being done, and the man who hurried forward and tied the hands so tightly that the finger nails were purple afterward, was a man who had been a Spiritualist for thirty years. So far from finding my Bible opposed to spirit communion, I find it full of exhortations to attend seances, ("Forsake not the assembling of yourselves together.") "Take no thought what to speak, for it shall be given you, and to lay hands upon the sick and they shall recover." Indeed, I do not by any means consider "believe or be damned" the strongest argument in the Bible; on the contrary, I do not consider it a doctrine of the Bible at all, in the sense it is generally used. "Devils also believe and tremble." The kind of belief which will save, is an appreciation of Jesus to such a degree, that unless we make our lives as true and holy, we will fail to attain heaven, or a conscience at peace with God or goodness.

There are some people in this world who value a man's ability in proportion to the number of big words he can use which they do not understand. This class of people will prefer to have their thinking done for them, and to say, "I believe" some thing they call the "mysteries of grace," rather than take the trouble to act out a practical everyday life of honesty and goodness. Baptism took the place of circumcision, and Paul said "neither circumcision availeth anything, nor uncircumcision, but a new creature." The Bible, especially the Old Testament, is a history of the Jews in their earlier emerging from ignorance, and good as well as the evil is recorded, as it is of all other historical characters. Those who in our own day lead lives that bring shame on their manhood, and disgrace upon their families, are not those who even profess to be guided by the Bible. No man in his right mind ever gave the Bible as his authority for wrong doing. A thousand dollars is a very small price to offer for presenting evil to young people or any other class, and would not tempt me to read even the daily papers indiscriminately, neither would I show them nude statuary, when I know that some woman must expose her person to furnish the model. Our good Brother Wolff is striving hard to raise enough money to build a hall for the Spiritualists to own and occupy in our city, and if you have a few $1,000 bills to spare I know Mr. Wolff could put them to better use than bribing people to do what would be discreditable I would not go into the woods and gather all the poisonous weeds I could find and feed my family upon them, neither would I say one must not eat what grows in the woods because weeds grow there. Those who go to the Bible for counsel and comfort do not turn to the history of evil, but the precepts of good. I am a member of the P. E. Church, and my pastor preaches spirituality. If he did not I should seek one who did.

C. M. KEITH.

Lucifer, of Valley Falls, Kansas, quotes the following from the Kansas City Times:

"During his stay here, Sam Jones has worn a fur cap, but yesterday he appeared in a bran new black sombrero, and wore it tipped rakishly to one side of his head, and, with a cigar in the corner of his mouth, he looked as much like a country sport or a cowboy masquerading in 'store clothes' as anything else." Was it not this dollar-gathering evangelist who, about two years ago, publicly announced his determination to abstain from smoking, as he had come to regard it as a "stumbling block and rock of offense" to his brethren? If so, the reverend man seems to have "gone back" upon himself, and to deserve the application of the proverbs quoted by Peter: "The dog is turned to his own vomit again; and, The sow that was washed to her wallowing in the mire." These are not elegant comparisons, we admit; but, at any rate, they are taken from the book by means of which Mr. Jones has made a large fortune.

Written for The Better Way.

Protestant Christianity.

BY WARREN CHASE.

The multitudinous progeny of the Catholic church is collectively called Protestant Christianity, and in each of its sectarian teachings consists in a protest against some popular error of its parent or parents, from which parent it draws its vitality, a support for what it retains of Christianity. Luther rebelled against the infallible authority of the pope. When he found himself safe against the power of the church that would have burned him for a heretic, he built up his church on salvation by faith as the distinctive feature of his Christianity. John Calvin found another error, and found that salvation rested wholly on foreordination, a decree of God, "before the world was;" and when Servetus found another error different from his, he sanctioned the burning of Servetus for the same heresy that the Catholics would have burned Calvin, for if he had been in their power. Those were fiery times in which poor Bruno and several others suffered death in the flames for such heresies of doctrine.

Later, when infidelity had gained the power through intellectual development, and had put out the fires, (but not till after John Rogers was burned,) the protests became more numerous and put out new doctrines in bold defiance of the established Christian authority of any church. Wesley attacked the doctrine of Calvin, and so successfully exposed its injustice and errors, that his own sect grew rapidly; especially in this new country, where the older churches had not taken such deep root in the hearts of the people.

Then came Fox, attacking the letter of the whole Word and introducing the idea of spirit, and the sect named Quakers had a successful run for a season, but in New England six of them were executed for heresy and blasphemy, and then the rope broke from the same cause that the first went out earlier, not from the softening of Christian hearts or doctrine, but from outside forced restraint.

Then came Father Murray, denouncing the abominable doctrine of endless misery, unworthy of any God who had power to prevent it. For a time this new phase of Christianity succeeded quite well, but at last it weakened for want of a hell to frighten sinners into a church with. Along this entire line of progress was Unitarianism, always keeping up with the line of march, in its "cultured free thought," ignoring the three-headed fable of a God, and taking little if any stock in endless misery.

Protests did not stop with Murray, and have not stopped yet. The Shakers shook off the Quakers and separated the sexes, and introduced dancing instead of prayers, and added to the Holy Bible the Holy Roll, and settled in community life, probably the purest, most moral and honest sect of Christians yet in existence.

Then came the Mormons, accepting the Old Testament with its polygamy, and the New with its Christ, and adding its new revelation in its Mormon Bible, and they are the "latter day saints," settled at last in Zion, which they found in Utah, among the mountains, with a salt sea for a dead sea of protection. They are as much, and as full Christians as any sect of protestants, and protest largely. I skip over more than one hundred new sects, as I only intended to notice some prominent ones, but there is one in germ that has hardly vitality enough to shout with an entire new Bible in "Oahspe," and it tried to centralize in New Mexico, but seems to have been a failure, as Mormonism was in several attempts at Kirtland, O., and Nauvoo, Ill.

Now we have another that protests against the false and foolish doctrines of other sects, whether taken from the Bible or not; and they would like to retain the name of Christian and add Spiritualism, and pick out a few items of proof from the Bible to show they are still Christians, and find Spiritualism in the Old and New Testament, and they quote Samuel and the woman of Endor, Balaam, and his beast that saw a spirit that spoke for the beast, and the fiery furnace, and lions' den, and Elijah's flight, and Abraham and Lot with their vision of materializations, and, in the New Testament, Moses and Elias, whom no one could know if they came, no one knowing who Elias was when on earth, and then they have the teaching of "Christian science" in that book, and the turning of water into wine, and lots of phenomena that are to them evidence that spirits did it, as they take it for granted it was done as related, of which I can find no proof, such as we have of modern phenomena, and hence I am not in that sect.

EVANSVILLE, IND., April 16, 1888.

Man Can Live on Milk Alone.

A St. Louis doctor asserts in the *Globe Democrat*, that a strong healthy man can live on milk alone. "I see a man on the street every day," he says, "who is in appearance and in fact healthier than the average man, and he lives on milk alone. I say he is healthy, and so he will continue to be so long as he sticks to milk, for solider food would disagree with him. One thing about milk that is not generally known is, that it is the only beverage that will satisfy the craving for alcohol in a person who has drank a good deal in his time, and is on a swear-off. If a person who finds that aching void which his instinct tells him means that he wants a drink of whisky, will only step into a bar room or restaurant, or up to one of those little dairy stalls that are becoming so popular on the streets, and take a foamy goblet of good milk, he will find his thirst quenched and the craving allayed. He need not be afraid of drinking too much milk. It will do him no harm, and he is not liable to want as many milks as he was wont to take beers or whiskies. Milk and seltzer make a palatable drink that is cooling and soothing to the liver."

Good Secular Advice.

Women must pay more attention to the things of this world, and take some thought for the morrow, for their own good and the good of posterity. And men must learn to treat their wives as equals, and study the laws of their being and the laws of health. Learn the why and wherefore of things, and at least use as much science or common sense in the production of human beings, as you would in raising a crop of potatoes. Men must learn that the family of those of limited circumstances should necessarily be small. The amount necessary to feed, clothe and educate one child thoroughly, will not go very far on six. The natural tendency is to produce more mouths than can be filled. Man must also learn that he cannot raise decent children with a club. If a child tells you an untruth don't go at it as though you were going to raise an earthquake. Take it up in your arms, and tell it you have done so before, but it don't pay, and tell it not to do so any more. If it breaks a dish, don't go at it with a club; simply tell it to be more careful. Raise them in the sunshine of love, so they will not run and hide from you when you come home, but run to meet papa and give him a kiss. I tell my children, whatever misfortune may befall them—even though the world should turn its back on them—they can never sink so low but they will have one sincere friend.—[T. Douglas.

A Story of Texas and Arkansas.

An eminent divine from New England, traveling in Texas for his health, impaired by arduous clerical duties, upon arriving at one of the towns went in search of the barber's shop for repairs and improvements. On entering an establishment of this kind, he observed a big double-barreled gun leaning against the wall. Having a constitutional awe of fire-arms, he hastily asked the barber if the gun was loaded. A half shaved native, who occupied the chair, turned around in his lather-beaten face and exclaimed:

"Stranger, ef you're in an all-fired hurry, you'll find a six-shooter, what is loaded, in my coat-tail pocket!"

This recalls another story of an English tourist who proposed to visit Arkansas, and asked a citizen if he ought to provide himself with a revolver.

"Well," replied the citizen, "You mout not want one for a month, and you mout not want one for three months; but ef ever you did want one, you kin bet you'd want it almighty sudden!"

Special Report for the Better Way.

Gleanings from Philadelphia.

At the hall of the First Association of Spiritualists, Mrs. H. D. Lake still holds large audiences in subjection by logical discourses. Her subject for the morning lecture was taken from the audience. Among the questions handed in was: "What inducement can be offered one to become a Spiritualist?" "Roman Catholics," "Women Voters," and several others of a like character. In refference to the former, the lecturer siad: "What inducement can be offered to the prisoner at the bar, to lead a better life?" * * "Do good for the love of good; do right for the love of right!" She handled the subjects logically and was heartily applauded.

Her subject for the evening was: "The Law of Love and Marriage, as viewed from a Spiritual standpoint.

* * * * * * *

Mme. Diss Debar, has now landed herself in the tombs, New York, on a charge preferred by lawyer William F. Howe, on behalf of the relatives and friends of Mr. Luther R. Marsh.

He stated that he "appeared for the prosecution in the interest of public mortality."

Mme. Diss Debar, declares that she is perfectly satisfied with her present quarters, and has an excellent charge for false imprisonment against Lawyer Howe.

The case is exciting considerable comment from the press, and a great amount of mean unprincipled sarcasm is being shown in presenting the proceedings.

If press reports are true, Mme. Diss Debar has appeared before the public under several aliases, and has already succeeded in raising a breeze of some kind; on the other hand, Benjamin Lawrence and his son Frank can give testimony which will include letters of great value to Mme. Diss Debar, from prominent ladies and gentlemen, who testify to the genuiness of Mme. Diss Debar's mediumship.

Some interesting disclosures are likely to be made when the trial comes off;—until then, public opinion will be ruled by the reporters of the daily press.

* * * * * * *

The special committee of arrangements for the "National Conference on the Christian Principles of Civil Government," to be held in Association Hall, April 24, 25 and 26 in connection with the National Reform Association's annual meeting, met at the Chinese-American Union's room, Thursday afternoon the 12th.

Dr. David Steele delivered an address on the importance of the National Reform movement.

He spoke of the nation's accountability to God, the ruler of nations, and asked if it was responsible, why should it not recognize God, to whom it must render an account.

Dr. Steele deplored the fact that no recognition of God could be found in the Constitution of the United States, as the source of all authority in civil government, but said that the Constitution, while not making an explicit acknowledgment of God and the Christian religion, it is the out-growth of Christian sentiment, and a great deal more in the same strain.

* * * * * * *

Mary H. Plunkett, President of the Hopkins college of Christian Science, New York City, gave a lecture on Christian Healing, on Thursday evening, the 12th, in St. George's Hall, to a large audience.

At first, the audience was inclined to take the whole thing as a huge farce and appeared to arrive at the conclusion that Mary Plunkett was a crank, but long before the discourse came to an end, they were struck by the lecturer's forcible arguments in defence of a scorned doctrine, and concluded, that, after all, the lecturer possessed a great amount of sturdy common sense, and applauded her logical utterance in true American style.

* * * * * * *

Trances are in the ascendent—particularly in New York state.

Several cases have been chronicled wherein the participants have lain in a trance from ten to thirty days. The peculiarity of these long periods of unconciousness is, that in a majority of cases, the participants give notice when they will enter the trance, and when they are likely to regain consciousness.

Is it obsession, or a combination of physical forces which put the subject in a trance to recuperate the system?

Fraternally, ELLIOTT RAWSON.

April, 15, 1888.

Written for The Better Way.

Science of Life.

BY MRS. DR. M. P. HENDERSON.

Friends, Spiritualists:—While reading Walter Howell's search into nature for the laws of life, as reported in several issues of THE BETTER WAY, I felt aninspiration to offer a few thoughts on the subject, hoping thereby to assist in laying a strong foundation for the organization of our scientific religion.

Many years ago, through writing and trance mediumship, I was persuaded that no other foundation would be permitted to stand the test of this age, than that already laid in nature, on which to build the structure we so much need for the protection of mediums, according to the law of the United States—and for our growth as a spiritual people.

Many Spiritualists oppose organization for fear of creed. Science does not admit of creed. It teaches of law, and teaches us how to submit ourselves to the higher laws of spirit return. The spirit guides of all mediums know what conditions they need for their individual use and benefit, and we in our ignorance should not antagonize them.

All mediums who are sufficiently developed to give tests of immortality, ought to be regarded as scientific teachers of our religion, and as such have the protection of law.

Some years ago a man was arrested in Kansas City for healing the sick. He took his oath that it was his religion to heal the sick, and the authorities immediately released him.

I am aware that, in order to organize our religion on the basis of science, we shall necessarily be compelled to recognize primeval causes for the laws of life.

While making investigation on this question twenty-eight years ago, it was written by controlling intelligence:

"Two infinite eternal principles form the basis of all laws in the heavens and on the earth."

As my development increased I was entranced, and shown the working of the two eternal principles in organic nature planetarily.

Subsequently I saw myself, as a central foci, all planets in the solar system, asteroids and satellites—concentrating their power in lines of light, and organizing them in senses and organs of senses in the new being.

During those days of gestation I was twice entranced and taken by my band of angels outside of earth, and earth's atmosphere, to a position where I could see the earth like a great ball in the distance, while great shafts like sheets of white light struck down from the great principle of cold, which surrounds the earth on all sides, down to the center of heat, and was returned again with lightning speed as a red light to its circle of unity in the heavens.

These shades of living light, struck down at intervals on every side of the the planet, from the north to the south pole—throwing the earth easily on her axis, and in her orbit with great velocity. The earth with the north pole toward Alcyone, puffing and blowing like a great engine, seemed to me, then, as a thing of life, and I exclaimed when I returned to my body, with great vehemence: The E-a-r-t-h i-s m-y G-o-d!

Hearing this, as I cried it out to my husband, my guardian said: "We will take you to the sun." My husband was delighted to hear me speak, for my body had grown cold in spite of his endeavor to keep it warm, and he listened with interest and wonder at the revelation made.

At our next sitting my guardian wrote, by controling my hand: (See 1 Chron., 28 chap., 49 ver.) The eternal principle of cold is external in all planetary life. The eternal principle of heat is central to all planetary life.

They come forth from their great fountains for unity—but the principle of their being is not lost—they become latent in love, and in wisdom rise again in new forms, perpetuating their being. Cold then becomes the sower of seed. Heat the receiver of the sowing, and the organizer of all forms of life, by the inheritance of the Wisdom Attribute, predominating in the organizing process.

What do we know of the spirit of love that dwells in cold? or the spirit of wisdom that dwells in heat?

We, their offspring in unity, have our inheritance in both. Yet we represent but one in its fulness, and must ever seek in our opposite the pearl of great price—while we continue in eating and drinking, and in exchange of elements, to add to that we have already attained from out the great storehouse of nature, where the Infinite in Love and Infinite in Wisdom, has unfolded them, in immense varieties, for our use and perfecting out of the unities of their own being. For this reason we should be wise in selecting varieties of food from different latitudes and longitudes, thus making up the varieties of soul elements that earth has to give, and not by wasting those we inherited from our mother when we were weaned, as some do, by intoxicating drinks and other indiscretions. Friends, we are here to live, grow and unfold again, in the love and wisdom of the Lord God, who are not one, only in creation, any more than we, man and woman are one.

Boston Lyceum No. 1.

To the Editor of The Better Way.

The attendance at the Lyceum to-day was quite large, and after the opening song and Instructor Lesson, came the banner march, one hundred and twelve children participating. After which readings by Mark Abrams, Bertie Judkins, song by Jesse Judkins, readings by Eloise Wendworth, Lilie Wendworth and Flossie Sargent.

Dr. Dean Clarke was called on by the Conductor, and he addressed the school in a very interesting and instructive manner.

Calisthenics, led by the conductor, closing song and target march concluded a beautiful session.

Mrs. Wm. S. Butler, having returned from California, a reception was tendered her on Wednesday evening last, at the Lyceum Hall, by the leaders and scholars of the Lyceum, the Adonis Club, composed of young ladies and gentlemen connected with the Lyceum, and the First Spiritualist Ladies Aid Society. The hall was filled to its utmost capacity. A fine programme was arranged and well carried out.

Mrs. A. P. Torrey officiated as chairman and after stating the purpose for which the friends had assembled, viz., extending our friend and worker a reception, all joined in wishing her a hearty welcome home, with the hope that having been benefitted in health by her excursion she would enter into the contest of training the young with renewed vigor. The exercises commenced with song by Annie Barlow, reading by little Lottie Giles (encore,) song by Gracie Scales (encore), address of welcome by Mrs. Bliss President of the Ladies' Aid Society. She concluded her remarks by presenting to Mrs. Butler, in behalf of the Ladies Aid, a beautiful boquet of flowers.

Song by Bert Thayer, Esq., reading Louise Irving (encore). A drama, entitled "Courtship under Difficulties," was given by Mark Abrams, Addie Hazletine and Freddie Sterns. This drama was given in Tremont Temple, Anniversary day, and was well received.

A beautiful emblematic fan was presented to Mrs. Butler by Mrs. C. Simmons. Mrs. Butler, in a neat speech, accepted the floral tribute and thanked the different associations and their officers for them and the expression of good will toward her, and assured them that in the future, as in the past her chief object of interest would be in the young and their welfare. She gave a brief account of her visit to places of interest in California, and at the conclusion her remarks were loudly applauded. Reading by Miss Hattie Dodge. Address by Conductor Benjamin Weaver, who, at the conclusion of his remarks, presented Mrs. Butler, in behalf of the leaders and members of the Lyceum, a beautiful floral emblem, and in behalf of the little children, a beautiful basket of buds and flowers.

Song by Jesse Judkins (encore), reading by Miss Lucette Webster, entitled "Jem's Last Ride," which was rendred in a masterly manner. For encore she gave a sailor's definition of an "Anthem," and was loudly applauded. Address by Mr. Charles Fearing. At the conclusion he presented Mrs. Butler, in behalf of the Adonis Club, with a beautiful bouquet.

Reading by little Flossie Butler (encore) song by Bert Thayer, Esq., reading by Lillian Rich.

After which an opportunity was offered for hand-shaking, congratulating, etc., when the company retired, all having spent a pleasant and enjoyable evening. Respectfully,

RICHARD LAUNDER.

Written for The Better Way.

The Great Conflict.

From Spirit Wm. Denton—Through the Mediumship of Henry H. Warner, Faribault, Minnesota.

NO. I.

My Friends:—Everywhere throughout the world there is a conflict going on between the old theological dogmas, re-enforced by the thunders of a hireling priesthood, and the new scientific and logical deductions of an era of free thought and free speech. Some one has said, and said truly, "There is nothing new under the sun." That is said truly, if we are to consider the fact that the possibility of all new inventions has existed from all time and all eternity.

In this conflict there are many battle grounds. Some are fighting the theories of the old creedists, by trying to assail the enemies of truth within their own strongholds; but like Sampson, they only pull down the structure around their own heads, and sacrifice themselves in their blind and unreasoning fury. Others attempt by cold, hard, sledge-hammer blows to demolish all at once, a fabric representing years of the darkest ignorance and grossest superstition, and still attempt to win the victory by converting foes into friends by means of bitter vituperation and violent, misdirected abuse of even their own friends. Still others grope in materialistic darkness and miscall themselves Liberals; bitterly denouncing any one who attempts to convince them that there is something outside of and beyond any conception whatever of material existence.

Some attempt now to reconcile the so-called Books of Moses with the discoveries of science, geological science in particular. They say the books only mean periods of time when referring to the creation as occurring within six days, as much as to say that I mean horse when I say cow.

Let no one delude you, my friends. Moses, the general and prince of Egypt, never saw the Jewish Jehovah, even as recorded in the book of Exodus; much less did he ever see the books popularly ascribed to him. Those books are but a collection of Jewish traditions, laws and ceremonies, mixed with some genuine historical facts, compiled by Ezra, Nehemiah and their priestly successors. The book of Job is the only book in the whole collection older than their time, and it bears the ear marks of priestly interference in many places.

The great Niagara and Trenton Limestones, the Devonian rocks of all classes, the Silurian rocks, the Oolitic limestones, the glacial drifts of America, the Carboniferous deposits of Pennsylvania, Ohio and Illinois, all had ages of formation. They show the handiwork of a mighty energy, but that energy took years, aye thousands of years to complete its work. Does any one for a moment think that God would create the great coal beds of Pennsylvania, with stumps and even whole trees of gigantic ferns standing upright, amid the mass of coal around them, and perform that creation in one short day? No, my friends, you make a great mistake in so believing. Those carboniferous deposits took ages for formation, and some of them are still forming. The anthracite coal presents a completed work, the lignites and bitumens different stages of the same process. Theology would have us believe that each formation was created in a separate period, and that the periods are represented in the language of the authors of Genesis by the figure of days. Even if this were true the number of formations would far exceed the days, hence the absurdity of the figurative theory is apparent on the surface.

Coming down to a later myth, the hirelings would have us believe in a Christ whose blood was shed for us, and yet they can bring us no proof from any profane historian of known reliability, contemporaneous to the period Christ is said to have been on the stage of action. They cite Josephus it is true, and turn to the testimony of Book XVIII. Chap. III, Jewish Antiquities, as their evidence, and also quote from the dissertations at the end of the work, where various authors are quoted as citing this one passage, when the evidence of interpolations are so evident as to need no exposure, except from the surrounding text. An interpolation by the true father of the present horde of priests and confessors, (tormenting us under the guise of so called Christianity,) Eusebius, and a most clumsy one for that cunning and wily father of forged books and a State Church. Josephus does indeed mention two of the companions or contemporaries of Christ, John the Baptist, and James the Just, but not in such a manner as to give any aid and comfort to orthodox clans. That a medium, teacher and healer lived and taught at that time, or near that time there can be no doubt in my mind, for there is other evidence besides that of Josephus and more reliable on this one point.

Many people are too much given at sneering at what they do not comprehend, allowing prejudice to usurp the place of reason. When we say there is evidence, we mean the evidence of the three so-called synoptical gospels, ascribed to Matthew, Mark and Luke may be accepted to a large extent as they are much older than the other of John and bear more internal marks of reliability, and Jewish or Syriac origin than the book ascribed to John. They are colored of course to a great extent by the great number of hands they passed through in multiplying copies by the slow process of hand labor; before fixed in language and style by the invention of printing, to preserve the names inviolate. But so much has been said and written that the world hardly knows what to believe and what to discard.

The man Jesus was, and is no myth, but the God Jesus of the priests is a myth, and the mythiest of all myths. I am aware some one will now arise in great haste and say, "this cannot be Wm. Denton that is controlling this organism, for he never believed in Jesus in any shape, and found fault with his character." My friends, I never denied the existence of the man,—the God myth I did deny. I never found fault with the true Jesus, only the representation of him put forth by a hireling priestocracy, as preached by the ministers of all creeds and denominations. I found in my investigations that the God theory and virgin mother of Jesus had their expression in the mythologies and cosmogonies of every nation and tribe on the globe, far enough developed in the plane of civilization to have any theories of worship, years and thousands of years before the time that the Jewish Jehovah is said to have found expression through incarnation in the body of Jesus of Nazareth.

Jesus of Nazareth, the humble and gentle medium, teacher and martyr to free thought and free speech for ancient Spiritualism, is to me a living reality as a grand man, a healing and speaking medium and nothing more. As a divine being of infallible authority, he is *nil*; of no more authority than Bruno, Confucius, Copernicus, Keppler, Newton, Galileo, and the hosts of great teachers of all times and all peoples.

Socrates was the *avant courrier* of Spiritualism to the Greeks, Brahma to the Hindoos, Buddha to the Eastern Nations, and Confucius to the Chinese. Mohammed, mixing old and new to make them popular with a fiery war-like people, brought forth the Mohammedan Spiritualism.

From all sides comes in the testimony of the ages that spirits have returned and taught grand truths to erring humanity. Priestcraft and tyranical rulers may attempt to bury the truth, but in spite of their efforts it will rise and shine forth like the sun after a thunderstorm.

The conflict has only begun. Some of the dear friends think because they are being allowed a little fortuitous breathing spell by the hosts of orthodoxy, that the battle is over. Deceive not yourselves. "Eternal vigilance is the price of liberty."

Rest yourselves; but in so doing prepare yourselves for war; for the church will endeavor, by seeming friendship and deceptive truces, to gather you into their fold, even as the old Roman pagans gathered in the pure and confiding ones of early Spiritualism under Constantine the Great. I am asked by some one over here, "Wherein does the conflict exist between Spiritualism or science and the creedists?"

It lies in the ever-growing power of truth over error. Error entrenched behind years, aye, centuries of priestly intolerance, says, "Ye shall bow down and worship at no other shrine but the shrine of Jehovah;" and that Jehovah is a being who in accordance with the teachings of a book miscalled, the Word of God, made a man and woman pure and free from sin, but ignorant of everything and placed them in circumstances of temptation, punishes them and their millions of descendants, (so said), because he had suffered a creation of his own (the devil or serpent) to become more powerful than he was himself, and mar the beauty and innocence of Jehovah's work.

A Jehovah that would not receive the honorable offering of the first fruits of his tillage from Cain, but delighted rather in the smoke and blood of the slaughtered innocent lamb offered by Abel. A Jehovah that destroyed millions of innocent people for the sins of a few. A Jehovah that caused nation after nation to be destroyed to make room for a people who are called the chosen race. This is the God we are asked, yea commanded to believe is the same, one and the same with the Father, taught by the man of Nazareth; the God that Paul and John declared was a God of tender love and mercy.

"Declare unto me, oh man, whom thy Gods are, and I will declare unto thee what thou art thyself; for by the gods of a nation shall ye judge the people thereof."

I heard a man, claiming to be well educated, a minister of the Gospel, declare to the organism I control, that the Jewish nation was chosen especially to preserve civilization and literature. Where, outside of the alleged canon of of the Old Testament and rabbinical lore and commentaries, is the literature or civilization they have preserved?—Who said Joesphus? The historian Josephus was more of a Greek or Roman than Jew, even though he was a priest and of the royal Asmonean blood. He was years in advance of his nation, and was educated in the learning of other schools than the finical and mystic schools of the Pharisees, Essenes and Sadducees.

Civilization and literature preserved by the Jewish nation! Oh Rome! where were thy poets and philosophers and thy warrior-historians? Where, oh Greece, were Pericles, Demosthene and Socrates, Plato, Pythagoras and all thy bright train of generals, philosophers and poets? Were they not the beginners of civilization in Europe? Where were thy sages and astronomers, oh Egypt and Persia, Assyria and Babylonia when the Jewish nation preserved thy civilization? Hindustan, where was the long train of warrior-kings and sages, whose works are recorded in thy Vedas, and Zoroaster, where wert thou? Ye had departed from earth! Ye had gone to your homes in the spirit realms, from whence the rays of thy influence were permeating every channel of life in your own and other lands. The Jewish nation was mourning in captivity by the waters of Babylon and preparing to manufacture a compound of the myths of their Egyptian slavery and their Babylonitish captivity, and then go forth and claim, through the wiliness of priests, who manufactured prophecies tickling the vanity of an oriental despot, to be the chosen race, the preservers of all civilization. Then our records show the contrary of that proposition. The presumption of the priestocracy of ancient and modern times is boundless. They are not satisfied with the little light they have brought, but they must lay claim to all the learning of ages before. They must try to stifle all other light but their own, and placing theirs "under a bushel" bind the nations down in gross darkness, because they themselves will not rise.

But the march of truth is ever onward and no obstacles can hinder its progress. The flood gates are opened, and a mighty river is bursting forth that will flow on and ever onward over the obstacles placed in its way, and sweep all before it as the mighty sea sweeps in its fury the ships from off its bosom.

WM. DENTON.

PERSONAL.

Prof. H. B. Philbrook, of Chicago, is in the city, and it is probable that he will speak here. He is stopping at the Windsor Hotel, corner Fifth and Race, where he will be glad to receive social or business calls. The sick are particularly invited.

Mrs. N. T. Brigham, whom somebody calls "the Henry Ward Beecher of the Spiritual platform," lectured at Chillicothe and Circleville last week to good audiences, and made a good impression upon those who are seeking truth for the truth's sake. On Monday evening of this week she spoke at Richmond, Ind., on Tuesday and Wednesday evenings at Muncie, and on Thursday and Friday evenings at Anderson. To-morrow, morning and evening, she will speak again at Grand Army Hall, Cincinnati, and there is every reason to apprehend that she will be quite as instructive and entertaining as usual, which is a sufficient recommendation to those who have ever listened to her inspired utterances.

Married.

To the Editor of The Better Way.

Prof. J. T. Solomon, a member of the Illinois Soldiers' and Sailors' Home, at Quincy, and Mrs. Eliza A. Kerr, a niece of Mrs. Minerva Merrick, of Quincy, a lady well and favorably known as a beautiful and gifted writer on spiritual philosophy, were married on Tuesday, April 3, 1888, by Rev. Charles F. Bradley, pastor of the First Unitarian Church of Quincy. Mrs. Kerr, now Mrs. Solomon, is a pure, noble-minded woman, and will find in Professor Solomon a noble and true husband, as he is a man of fine education and culture, a true Spiritualist, believing firmly in our noble philosophy. He is held in the highest esteem and regard of all good people who know him, in the cities of Bloomington and Chicago, where he resided many years before coming to this home. Professor and Mrs. Solomon believe firmly their marriage was brought about through the influence of their spiritual guides. They will, for the present, reside in Quincy. They have many friends who wish them well.

Respectfully,
J. MONROE RIFENBERICK.

AMUSEMENTS.

Heuck's.

Sunday evening next, The Carleton Opera Company open a week's engagement at Heuck's. From the night of their opening until Thursday, inclusive, they will present their new and most successful work, Dorothy. Of them in this work the San Francisco *Examiner* says:

"A splendidly fashionable audience and a numerous one, witnessed Alfred Collier's English pastoral (as it may be called) at the Baldwin last evening. The opening acts of the opera have a flavor of the business in 'She Stoops to Conquer' and 'Martha.' The scene is laid in Kent, when the hop-pickers are holding a village junketing or 'bean feast,' as they call it, at the conclusion of their labors. Dorothy Bantam, daughter of Squire Bantam, of Chanticleer Hall, and Lydia Hawthorne, her cousin, don peasant dresses and mix with country lads and lasses in search of pleasant adventure. Among the pumpkins they find material more attractive, however, when Geoffrey Wilder, cousin of Dorothy, whom he knows not, but to whom he is promised in marriage, and Harry Sherwood, his friend, enter on the scene. The ladies from the hall have taken the names of Dorcas and Abigail, and the two London Sprigs, who are fleeing from a sheriff's officer, immediately fall in love with them. Lurcher, the officer, is on their track and comes up with them here, and makes no end of fun, after the most approved low-comic style.

The second act is at Chanticleer Hall, where there is also a festival gathering, and Wilder and Sherwood masquerade as the Duke of Berkshire and his companion, with Lurcher as their Secretary, and completely deceive Bantam. Here they meet their charmers of the morning in their true colors, and, according to their type and instinct, the gay sprigs forget their country lovers of the morning and protest themselves the slaves of the ladies, with the difference that Wilder pays his addresses to Lydia, and Sherwood to Dorothy. The third act is devoted to the clearing up of the masquerading, very humorous, but too intricate to detail. The music of the opera is of the pure English school, and is simplicity itself, fluent, harmonious, occasionally monotonous, and closing with sweetness; but the audience caught it with the avidity of those who were hungry for melody, be it ever so simple, especially when the libretto is in the vernacular. Dorothy is an impartial opera, too, in that all the nice bits are not conserved for the principal singer, but the leading support have many opportunities to distinguish themselves."

On Friday and Saturday, they present the tuneful Erminie. The advance sale of seats already assures them an extremely satisfactory engagement.

People's Theatre.

The Rentz-Santley Co. open a week's engagement at the above house Sunday afternoon. Since their previous engagement here the company has been strengthened by the engagement of some of the most notable stars of the vaudeville profession, and the aggregation as it now stands is simply incomparable. On the list will be found, the Levinos, their first appearance here in five years, in their absurdity, Rival Arts—music and drawing; Murphy and Wells the inimitable German duo; Chas. V. Seamon, in a new budget of wit; Louise Leighton, a cantatrice from the Gold State; Lily May Hall and Lulu Mortimer, the burlesque queens; Sandford and Wilson, the original musical mokes; Moss and Keith, song and dance artists; William Kellogg, the renowned baritone, late of the Stratkosh Opera Co., and Georgia Blake, in her character changes. Our old friend, Matrada Sorakitchi (the Jap) is also with this company, and will appear at each performance in a wrestling contest with well-known local wrestlers. The management offer $50 to anybody the Jap cannot throw in 15 minutes, or $100 to anyone who throws him in that time. The burlesque is Adam and Eve, interpreted by a bevy of pretty girls, able comedians and in itself one of the most pleasing productions in that line.

A Put-Up Job.

There were half a dozen men in a Griswold street tobacco store yesterday, when one of the number asked: "Any of you seen Jim Blank lately?" No one had. "Well, it's time for him to show up with his first spring robin. He's always the first man to see one. Ah! there he is across the street. Now, gents, I'll bet $5 that the first thing he says on entering the store, if you'll call him over, is that he saw a robin this morning." "I'll take that bet!" exclaimed three or four at once, and the money was soon put up. One of the crowd opened the door and whistled to Jim to come over, and as he entered the door the inquiry was shouted at him: "Eh, Jim, did you see the runaway?" "Gentlemen," replied the man, as he looked from one to the other, "I saw a robin this morning—the first of the season!" The money was handed over, and in a few minutes later the winner and Jim met in the City Hall to divide it and plan a raid on some other place. —[Detroit Free Press.

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This new volume consists of two parts; the first containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness *outside* the heavenly gates to one of peace in the "Sunrise Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I found in Spirit-Life"—by Spirit Susie—a pure and simple relation of the life pursued by a gentle soul in her home beyond the vale.

Part second of this interesting book opens with "Morna's Story," in five installments—an autobiographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here those interesting stories of several chapters each, "Here and Beyond" and "Slippery Places," which "Morna" has given to the world through the columns of the *Banner of Light*; and the book concludes with a new story of sixteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Blind Clairvoyant, or, A Tale of Two Worlds." Those who have read the serials emanating from the mind of "Morna" through the pen of Miss Shelhamer, need not be told of what a treat they have in store in the perusal of this production.

CONTENTS.

PART I.

THOUGHTS FROM A SPIRIT'S STANDPOINT.

Number One.
Number Two.

OUTSIDE THE GATES.

CHAPTER.
I. My Death.
II. A Spirit's Woe.
III. The Penitent.
IV. Spirits in Darkness.
V. The Children's Valley.
VI. Within the Gates.
VII. In the Sunrise Land.
VIII. My Beautiful Spiri Home.
IX. Conclusion.

WHAT I FOUND IN SPIRIT-LIFE.

Number One.
Number Two.

PART II.

Introduction.

MORNA'S STORY.

I. First Conceptions of Spirit-Life; Its Homes, Governments, and Colleges.
II. Transition in the Spheres.
III. Language, Society, etc., in the Spirit-World.
IV. Preparing to Enter the Temple.
V. Development of Mediumship in the Spirit-World.

HERE AND BEYOND.

I. The Hand of Death.
II. The Summons.
III. His Experiences.
IV. The New Home.
V. Struggles with Self.
VI. The Conquest.
VII. At Home.

SLIPPERY PLACES.

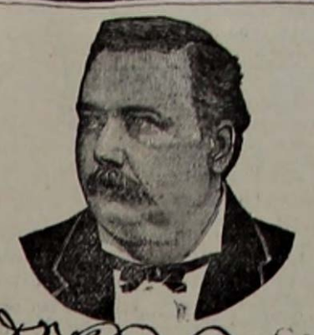
Was it Life or Death?
Dorris.
New Experiences.
At Cross Purposes.
V. The Wanderer.
VI. The House of Refuge.
VII. "The Little Mother."
VIII. Spiritual Experiences.
IX. Light at Last.

THE BLIND CLAIRVOYANT.

I. The Clairvoyant.
II. Confidences.
III. Spiritual Work.
IV. New Developments.
V. A New Move.
VI. Olive's New Home.
VII. A Glimpse of Heaven.
VIII. Revelations from Beyond.
IX. Olive Finds a New Friend.
X. Thanksgiving.
XI. Retribution.
XII. Spirit-Life to an Erring Soul.
XIII. Breaking the Bonds.
XIV. Working Upward.
XV. "Going Home."
XVI. Among the Blest.

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Jesus—Christian Spiritualism.

To the Editor of The Better Way.

I desire to strike right out from the shoulder on these matters. I am sixty-six years of age, and have been a working Spiritualist near forty years; have spent time and money to get proof of personal life after the change called death, and to disseminate this evidence for the good of humanity.

From the age of twenty to twenty-six I labored incessantly to make something out of the Christian religion I read, I thought, I prayed. I came to the firm conviction that it is the most arrant humbug, the most cruel deception ever imposed upon humanity. The investigations of the last forty years strengthen this conclusion. There is no adequate historical evidence that the Jesus of the New Testament ever lived. There is positively no proof but this book. No one knows when or by whom this book was written. All agree that it was long after the time assigned to Jesus. It was the doctrine of the early Christians that lying was justifiable to promote the cause of the church. Paul unequivocally taught it.

Speaking of the fourth century, Dr. Mosheim says: "It was an almost universally adopted maxim that it was an act of virtue to deceive and lie when, by such means, the interest of the church might be promoted." Vol. 1., p. 198. Origen lived in the third century. Bishop Marsh tells us that "so great was this man's authority in the church that emendations (of the Christian scriptures) proposed by him were generally received, though he himself acknowledged they were supported by the evidence of no manuscript."

But the fatal objection to the claim for Jesus lies in the fact that no contemporaneous historian or writer refers to him. It will not do for Cœur de Lion to say, in proof of Jesus, that contemporaneous writings "fail to contradict" the story. If he lived and did the works accredited to him, he would have been referred to. The Christian Fathers saw this weakness and tried to supplement it by foisting into Josephus' history a brief paragraph of endorsement of Jesus. Dr. Larduer has abundantly proved this to be a "pious fraud."

But your only or chief reliance for proof of this personage says that "Herod sent forth and had all the male children of Judea under two years slain (to catch a baby-God); that at his crucifixion there was a great earthquake; that there was darkness for about the space of three hours; that the graves were opened, and many of the dead arose and appeared to them in the city." I shall ask Christian Spiritualists if they believe these accounts? Could the first have occured in a country tributary to Rome? Could any or all of these events have occurred in any age of letters and not be referred to? If your witness is thus impeached, where is your proof? But the identity of your Jesus with the numerous miraculously conceived Saviours of the world who preceded him has been abundantly proved. There is not one original thing in the New Testament story of Jesus, or in his teachings. All were old in the pagan religion, long anterior to his time. His ethics were a rehash of the sages and philosophers who had preceded him. If Brother Keith does not know this, I will, in charity, give it to his want of years, both in his natural life and in Spiritualism; but I say to him, in all possible earnestness, and to all Christian Spiritualists, that they know not the great responsibility they assume when they seek to fix that prefix to Spiritualism. (More of this anon).

Let me give you a little testimony on this point, that there is nothing new in the Christian religion. Lectantius says: "If there had been any one to have collected the truths that were scattered among sects and individuals into one, and to have reduced it to a system, there would, indeed, be no difference between him and us." Arnobius says: "And if Cicero's works had been read by the heathen as they ought to have been, there would have been no need of Christian writers."

St. Augustine says: "The Christian religion was really known to the ancients, nor was it wanting at any time from the beginning of the human race etc."

Now, what is the ancient and Christian religion? It is, special creation, fall of man, Holy-Ghost-begotten, and virgin-born gods, and salvation by faith in these myths from eternity of misery! And these absurdities of ancient ignorance and modern hypocrisy Brother Keith and others desire to prefix to Spiritualism.

But these friends say, "no;" "we desire it understood that we endorse and accept the pure and noble teachings of Jesus." If these friends are not strong enough of themselves to announce and live the eternal principles of truth and love, but must needs have an authority to lean upon—some great name to make truth more true, why not take to naming Pythagoras, or Plato, or Socrates? These antedate Jesus, and taught all the good things he ever uttered, and with infinitely more strength of intellect and beauty of expression than can be claimed for Jesus; as witness "the golden verses of Pythagoras:"

Let not soft slumber close thine eyes,
Before thou recollectest thrice
Thy train of actions through the day;
"Where have my feet found out their way?
What have I learned where'er I've been,
From all I've heard, from all I've seen?
What know I more that's worth the knowing?
What have I done that's worth the doing?
What have I sought that I should shun?
What duty have I left undone?
Or into what new follies run?"
These self-inquiries are the road
That lead to virtue and to God.

Our Christian Spiritualistic friends ought to know that immediately following the alleged crucifixtion of Jesus there arose Christian sects who denied his literal personal existence, but held the whole story of his life and action to be allegorical. Mosheim says: "The greatest part of the Gnostics (taking that name as the most general one for all the heretcis of the first three centuries) denied that Christ was clothed with a real body, or that he suffered really." Of these, notably, were the Docetae, signifying opinion, suspicion, appearance, and the Ebionites. Of the former sect, Lardner says: "they were generally converts from the Platonic philosophy and were from the higher class of men." Catelerius has this passage, "It would be as it were to deny that the sun shines at mid-day, than to deny that this was the way in which the gospel story was first related." Cotel has this testimony, "While the apostles were yet on earth, nay, while the blood of Christ was yet recent on Mount Calvary, the body of Christ was asserted to be a mere phantom." And this, be it remembered, by those who claimed to receive Christ in some kind of a mystical sense not easy to understand. But those who denied the whole story of Jesus, either mythical or real, and wrote copiously to save the people from the priestly sham, from the first, on to the time the murderous and hideous emperor, Constantine, embraced Christianity, were legion; but Christian vandalism has destroyed most of their writings, so we know little of them only as the Christian Fathers refer to them in their efforts to refute their arguments. Yet in the face of these facts, Cœur de Lion clearly designs, in his article, to leave the impression with the reader, that, "down into the dark ages" there were no writers to oppose the claim for Jesus as presented by the Christian church! Is this the character that Christian Spiritualism gives to its votaries? I say firmly, yet kindly, to these friends, that the nearer you approach the Christian standard, the more likely you will be to "lie and deceive for the good of the cause." It has been accepted and acted upon by the church from the time of Paul to the present day. Why not? "The blood of Jesus Christ our Lord cleanseth us from all sins." And Brother Keith *et al.*, know this is the ground work—the whole of Christianity; and they know it to be an immoral doctrine, hurtful to society—damns people here, but damns them still worse in spirit-life, yet they would have this mighty movement of the spirit world to relieve us of superstition and priestly domination, daubed with the prefix, Christian; thus endorsing the most stupendous and damning lie of the world's history.

Suppose now this visitation of the angels—this influx of light from the celestial shores, (the realms of darkness as well, for it must need be so) be called "Christian Spiritualism;" how long will it be till the "Spiritualism" will be left off and the church will dominate the whole movement, and spirit communion with mortals will cease, of necessity, and we have another "dark age" of priestly rule and intolerable superstition and ignorance, in the place of science, and angel communion, and a demonstrated immortality?

There is not a thing in common between Spiritualism and Christianity except in the idea of a future life;—the one claims to demonstrate it, the other "has faith" that it is so. What do we want of "faith" when we have demonstration? The beautiful clipper ship "Spiritualism," full rigged, and sails taking in the pure breezes of heaven and earth, is sailing the spiritual seas of the two worlds to the joy of angels, and the unspeakable delight of earth's children, who, through the ages have "sat in the region and shadow of death" in spite of all Christianity could do. Why now "heave to" and hitch on the water-logged old craft, "Christianity," which never was up to the schedule time, and never landed a soul in port that would not have got there better if he had "paddled his own canoe?" In behalf of our dear humanity, soul sick, and famishing for "the bread of life," I protest against it.

I now wish to consider what I will call "the internal evidence" that Christian Spiritualism is a damage to its votaries, in that those who take the name are more Christian than Spiritualist, and, as I have before intimated, their influence tends to build up popular Christianity rather than Spiritualism, though they may not sense the fact.

The masses of the people do not think and reason for themselves. From infancy, authority has been sounded in their ears—an unauthoritative book, authoritative exponents of the book, authoritative teachers, secular and political. The result of this is to make easy dupes of the people by leaders who are generally arrant hypocrites in religion and selfish demagogues in politics. So long have these self-appointed exponents of divine truth talked from the pulpit about "saints and sinners, the chosen of God, the Christian, the infidel, the redeemed, the lost, the love of God, the wrath of God," etc., that the unthinking multitude feel it must be so, though their intuitions and the little reason they can or dare use, tell them it is false. But they go into the church "to be saved." And now at once we see an air of spiritual importance which says, "We are nearer to God than you are—we are God's children, His pets, while you are accursed." And "if we sin we have an advocate with the Father."

The result of all this is most detrimental to life and character. Here I will say, boldly, that in all time, to this hour, there has been a noble band of men and women out of the church, to which the world is indebted for science, liberty of speech and of the press, social advancement, pecuniary betterment of the masses, and, in fact, all that conserves the weal of the people, rather than to the church, whose very fundamental idea and practical workings, have ever tended and does now tend, to degrade and enslave its votaries.

In all kindness and love, I must now address myself to some of our Christian Spiritualist brethren, in person. In The Better Way of March 17, we have articles from Cœur de Lion, Clio and C. M. Keith. In all these we see, prominently, the great I, Christian spirit which I have spoken of. Hear C. D. L., "There are a few of your readers, doubtless, who will suppose that statements like those of Mr. Boozer are sustained by some evidence." Nothing but the arrogance born of Christianity, that I know of, could induce a man to write such a sentence. It is equivalent to saying to Mr. Boozer that he knew there was no evidence to sustain his statements. As I read the following sentence, Mr. L. designs to say that "Jesus was a reformer to whose life and sentiments may be traced every advance in all that good men love and honor in society, from his time to the present day;" so, then, but for the "life and teachings" of Jesus, we would not have had the printing press, the telescope, the telegraph, the railroad, nor the Abolitionists, nor the temperance reform, nor prison reform, nor the American Revolution, nor the Woman's Rights movement, nor the Anti-monopoly of party, nor the Henry George party. How much was there to promote temperance in turning water into wine? Or to promote human liberty in enjoining "subjection to the powers that be, for the powers that be, are ordained of God;" or to promote railroad building in the injunction, "Take no thought for the morrow what ye shall eat," but be a lot of birds, and trust God for your food. And so the Christian spirit runs on through the article. "Ignorant," "wilfully blind," etc., till we come to the last paragraph, in which Mr. Boozer is told that "honor has been done Him (Jesus) by all pure and good men," "which may be distasteful" to Boozer; but "we will doubtless see him some day, either in the red or the blue, either in love to heal a repentent sinner, or in anger at injury done some of his loved ones, however down-trodden or obscure." And, bear in mind (for I, a Christian Spiritualist, said so—the true Christian Spirit), that his anger carries with it by necessity, the whole orchestra of the spirit world." I only quote this language that true Spiritualists may see what Spiritualism will be when we all get to be Christian Spiritualists.

Now, in all kindness and love, yet in earnestness, I must refer to Brother C. M. Keith. He thinks his clerical ancestors did not teach him bigotry. It may be so, but I think they did, and I think besides, he is a born Christian, when he tells us his "desire for holiness" kept him as near the purest and best example of humanity he could find, even though he might be a myth," I think he shows the true Christian character; first, in the assumption he makes for Jesus; and, second, in that expression "desire for holiness." Doubtless that is a desirable state; but my observation is: that those who talk most of it and associate the idea of its attainment with faith in a big name, and regard it as a kind of emotional state, that in some way no one can understand, comes of this faith, and by keeping near some big one, are the farthest from the holy state desired. He is like the man who gets in the habit of thinking of his stomach all the time—he eats and drinks so much, and so often, and at such times, that he may have a perfect (holy) stomach; and in due time he will surely have dyspepsia. No, Brother Keith, eat what you relish, and all you want, and work it off in doing your duty, and you will not know whether you have a stomach or not, and you will have good digestion, (holiness) and the world will have the advantage of your manly work, over what you could do as a pining, whining dyspeptic. In other words let the Gods and Christs attend to their work, if they have any, while we attend to ours—do our natural duty here, which is clear to all of us, and the "holiness" will take care of itself;—it will be an inevitable sequence of duty well done.

When will men and women see that gods and saviors, be they legion or one, are under just as many obligations to us as we are to them? Nay more, that they are, and must be, as dependent upon us for happiness as we are, or can be upon them?

All are a part of on stupendous whole,
Whose body Nature is, and God the soul.

Arise out of this dust of self-abasement, O my kind! So long as you will cling to these myths of ancient ignorance and priest-craft, and associate the idea of your future happiness with a belief in them, you will be the easy prey of priests and political leaders who seek only to fatten on your easy credulity, and in pay you get only leanness of soul and of purse here, and awaken, in spirit life, to find yourselves enthralled with dogmas. Never can we have a grand and perfected and noble humanity on earth till this whole idea of half-god-saviour, as a necessity to future well-being, is relegated to the realm of everlasting forgetfulness. So I most firmly believe.

The truly emancipated spirit feels sad at the fullowing from brother Keith. "I know Jesus of Nazareth to be, not only not a myth but the King of this Universe, who binds and loosens according to the deeds done in the body." There you have it, ye old and tried Spiritualists—the true Christian dictum. If Kings are good in heaven why not on earth? It was but a little time ago that Christians admitted their necessity here, and admitted that they ruled by "divine right." But infidels and heretics made the claim look so preposterous, in view of their record, that the "divine right" idea was abandoned, and "might" was substituted; and to-day millions groan under their heavy yoke; and all good men are working and looking for the day when kings will be no more. But Brother Keith tells us, as one who knows, that our hopes are in vain, for there is a "King of the Universe." And he is a big King too, for he "binds and loosens according to the deeds done in the body." This implies great power. We are to infer that he is the sole judge of the deeds that are to bind, and those that are to loosen as well.

We have read of the "Autocrat of all the Russias," and we tremble at his power, but it is as nothing to the power of this fearful Autocrat. The former can only "kill the body," but this one can "bind," that is, "cast both soul and body into hell."

And all on his whim, no trial by jury of our peers; no appeal. And what is the basis on which he rendered his judgments? We may infer, from a statement he is said to have made, some years since, when this mighty King of the universe (a pretty big kingdom, Brother Keith, did he tell you this?) got himself into the body of a man and came here, so we could have some evidence that there was such a being. Hear him, "He that acknowledges me before men, him will I acknowledge before my Father and his holy angels." Again, "He that believeth on the son (still the king of the universe,—where is the father all this time?) hath everlasting life, but he that believeth not the son shall not see life, but the wrath of God abideth on him."

A truly great and noble man is not disturbed if men don't "believe on him," or "acknowledge him before men;" his only concern is that he may know and do his duty. He will feel happy if men can receive and be blessed and builded by the truth he brings them. But if they cannot receive the new light (and generally by reason of priestly domination, growing out of the above idea) he pities them, and still seeks to bless and benefit them. But here we have a weak and silly king of the universe who is to bind men to all eternity, where we who are to be bound would pity and bless! And this is Christian Spiritualism! Angels of mercy and wisdom, save us.

The same sickening stuff runs through Cleo's article in March 10th, B. W. Dogmatic; "I say so," and that settles it. "There must be a governor in spirit life." How do you know? who told you? and then he infers, or asserts, that this "governor" is "Jesus of Nazereth;" and those who cannot receive this idea "will be tired of Christian Spiritualism, and will never reach any very high position among the bright spirits of the spirit-world." There you have it, Warren Chase, and J. W. Roberts, and the poor humble writer of this, and most of the workers who bore the banner of Spiritualism aloft when it meant something to be a Spiritualist. A brood of four year old fledglings has been matched out in the modern times, by the incubution of Christian spirits, as I firmly believe, to teach us the way of life and salvation through Jesus; a thraldom and degradation, and nonsense that we got out of forty years ago, and if these spirit and mortal enemies of true Spiritualism succeed, I repeat again, it will not be long till "Spiritualism" is draped, and we have only the everlasting, superstitious and soul-crushing name "Christian," left. And then the power of the priest is felt in all the relations of life, and liberty and hope are gone! I ask all true Spiritualists to spurn the name, Christian Spiritualist.

But Brother Keith has seen Jesus, and Appolonius, as well. Now I will not questfon the brother's honesty in this statement, but I will say I am confident he is in error as to the identity of the persons he saw. Why? First, from the age of twenty to twenty-six I prayed to Jesus night and day for him to reveal himself to me. I wanted proof that he lived and was interested in my welfare, but I got no response to my pleadings in any form whatever. I nearly lost my mind in this effort, and doubtless would, but that Abby Kelly and Stephen S. Foster came among us, talking some sense—something that the mind could take hold of; and I became interested in their anti-slavery work, and soon got out of the M. E. church, and out of hell at the same time; and soon after I learned, by rational proof, of spirit life, and communion with mortals; and then I was in heaven, and have been there ever since, and all without help from the "King of the universe," or any other king or potentate; and I expect to continue in heaven while I live here. The same law of life and love, and labor, that has given me heaven for thirty-eight years, will continue it to me, on into the eternities; for the King of the universe that gives us ineffible bliss here, and "loosens the soul" to unspeakable joy possible here and hereafter, is enthroned within us, and is of us, and is you and me. Give to this Divine Sovereign his prerogative to rule us in love and wisdom, and the end of all law is fulfilled in our being.

Second. I have met hundreds of mediums, and have heard from many spirits. I have had many good advantages to know what Spiritualism is. For fifteen years a sister of my wife lived with us. Only a few knew her as a medium. She never took a cent for the medical work she did. She was one of the very best, the evidence of the identity of the spirts was unmistakable. Through her many of my old Christian neighbors came to us—many soon after death; one a Presbyterian minister eighty years of age. My father came, a devoted Christian through a long life, now, these men invaribly seemed dazed and ill at ease in their new estate. They did not find Jesus, or God or heaven, or hell,—no evidence of a special recognition,—over other men equally good. But so fixed was the idea of this special favor, that not finding it, they felt confused and uncertain. For three years my father resisted all teachers, "calling them Infidels as I did you," so he said to me. His idea was that he was in an intermediate state between death and the resurection and final judgment and he should hold on to his Christian faith, and at last Jesus, as his elder brother, would welcome him to the right hand of his Father. Now, if Jesus is, and is around among us here, and can materialize, I ask, in all reason and candor, would he not be on hand, in spirit life, to "welcome" those who had so faithfully "owned" him here?

And of the countless host of spirits who have communicated with us in the last forty years, the general testimony is that they have not seen Jesus, nor have they seen any one who has seen him. I am aware that here and there (but very rare), from the first, there has been counter-testimony; but the paucity of this testimony, compared with the great whole, raises a strong presumption of its spurious character; indeed the conclusion is almost inevitable. Thirdly, As I understand the law of inevitable conditions under which spirits materialize, Jesus, nor Appolonius, nor any ancient and worthy spirits could materialize, or come direct into our earth-conditions at this time. That a spiritualizing process of our earth and its environments is going on, so that soon we may hope to see the worthy ones of the ancient times, and receive of their wisdom and love, in profusion, and immensely to our benefit and upbuilding, I believe, and look for.

Now, I must speak plainly, in explanation of this Christian Spiritualism craze. It is the work of Christian spirits, largely Catholics; and of these the most active and unscrupulous are the order of Jesuits. Many of these were shrewd men while here, and thoroughly dishonest in methods to forward their ends. Indeed, their cardinal doctrine was, and is, that the end justifies the means. They have made no progress; they love power—to dominate and rule, both in spirit and earth life. They well know that if pure Spiritualism sustains itself in the world without any Christian prefix, in fact denying and spurning the whole church idea of Jesus, heaven, hell, salvation, damnation, the church is gone; for there will be no use for it; then, too, there will be no use for priests, either here or in the spirit state. To prevent this catastrophe, and save their craft, heaven and earth are moved, and have been for some time. Various and wonderful have been their expedients, and most calamitous their work. Many an honest and unsuspecting medium has been allured to ruin. Jenny Leyes has been immured in her room for years, under the power of these lying spirit priests, in the idea that her isolation was necessary, in some strange Christian way, that she might be the mother of Jesus in his second coming. All this to get her off the spiritual rostrum. Dr. T. C. Nichols and his wife were taken from the field of reform and immured in the Catholic Church; the R. P. Journal has clearly turned its powerful guns against Spiritualism, though on a different and more truthful tack; and lastly they silenced Mind and Matter, and killed its editor, J. M. Roberts, just as they told him they would when he commenced to show in his paper the perfidy of these men, spirit and mortal.

The great effort of the enemies of true Spiritualism now is, to get this mighty movement from the spirit-world christened "Christian Spiritualism." The proofs of spirit manifestations are so abundant that the effort to deny them is abandoned. Now the point with the church is to absorb the movement to its own benefit, or, at least, to the wiping out of that phase of it that denies Christianity as expounded by the church. Christian spirits are on the alert. They well know the educational bias of the people toward Christianity—the word has become euphonious to many laws; they accept, without thought, the claim that it stands for truth and purity; by accepting it they think to escape odium. The mighty power of this Christian spirit host is thrown upon such persons as Brother Keith, to the end above set forth. Nor is this all. These wily Jesuits materialize and assume to be Jesus and Appolonius, to convince Brother Keith and others that Jesus is no "myth," and that the two are not one, in the latter.

That spirit (not medium) fraud of the picture of Jesus was shown up abundantly, as I now remember, by General Roberts, in Mind and Matter.

Now, a word to Spiritualists, with no need for any prefix. As you love humanity; as you prize religious liberty; as you would avert the rule of priests, in church and State; as you would avert the recurrence of the dark ages of the past; as you would see the masses of the people lifted from grinding poverty to their share of the good things of this life; as you would see Eden on earth and happiness on entering spirit life, I pray you set your seal of reprobation on this Christian Spiritualism. Let it prevail, and spirit communion is lost to the world. The church would then hold sway, and mediumship would be impossible. Soon would follow "God in the Constitution," monopoly enthroned, a priest-ridden, tithe-paying people, mere "hewers of wood and drawers of water" for a religious and monied oligarchy. Spurn with contempt the canting airs of our Christian Spiritualist friends, with which they assume greater spirituality and goodness than others. Rid yourselves of the nonsense of spirit kings as you have of earthly ones; know no authority but eternal truth, as it speaks in your own soul.

E. F. Curtis.

Farmington, Ohio.

A rich Philadelphia woman, noted for her wealth and eccentricity, having exhausted her finger space in displaying her jewels, wears a striking ring on one of her thumbs. Strange as this appears, it is only going to an old fashion. Two or three hundred years ago it was the fashion to wear a ring on the thumb, and the signet ring was worn on the thumb by the nobility at a time when the fingers were devoid of ornaments.



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SPIRIT MESSAGES.

Through the Mediumship of HELEN MARR CAMPBELL, Washington, D. C., by the Controlling Spirit, King Henry VIII.

1.

I am Peter Rens, a native of Ausburg, Germany. I was a clockmaker by trade, and a zealous devotee to the Roman Catholic faith. I have friends,—a brother and sister—who emigrated to America, one of whom settled in Baltimore and another in Sacramento City. It is Philip whom I would most earnestly reach. I would have him tell George not to depend with too much certainty upon his business at present, but to see to it that his partner be square and honest. Give love also to Amanda for me.

2.

I am Mary Ann Yeardly. I wish to reach my husband William Yeardly, a printer. I have also friends in Connelsville. My husband has become quite wealthy and is well known in many cities. I have passed on to a brighter and a better life, and I return to encourage my beloved husband in every good and perfect work. I love him more sincerely than I ever knew I could possibly love any one, and it would add to my heaven and my happiness to have him know of this deep affection.

3.

I am William Elliott. I desire to reach my beloved A. G. O, dear one, daughter Harriet and I bring you love and greeting. My beloved son, she did what she could recently, be satisfied and patient. Your father joins in love and says that your second mother will send you a message soon. My son, I send this to justify you in the sight of all the world.

4.

I am Theodore H. Fowler. I have relations in Philadelphia, Scranton and Reading Pennsylvania. I used to take the trains from Philadelphia to Bethlehem, and I lost my life upon the road, about ten years ago by falling between the bumpers. Mr. and Mrs. Bleiler know me well and can identify me. Thee is not doing at all well. I wish, oh I wish he could be restrained and set in the right path.

5.

I am Catherine Elizebeth Fowler, of Warrenton, Virginia. I passed away but a few years ago. I desire to reach Mary Wood, living in that place. I am happy Mary; God was merciful. Look after Kitty for me is all I ask.

6.

I am Joseph P. Fowler, of Trenton, New Jersey. I desire to reach Margaret my wife, and Annie and Caroline my daughters. I will do all I can dear Maggie, to assist you with "Friendship Lodge. "Good Will" also will give you benefits. Keep up good heart Maggie, so sure as I live I will assist you.

7.

I am Hannah Jane Fowler, of Prince Frederick, Calvert County, Maryland. I come back to rejoice many friends. I shall ever be grateful to Louisa my sister. I am so glad to be finished with earth. I speak to no one especially, but know many who will read this "BETTER WAY." My school names were Violet and Brother Ned.

8.

I am Charles Edward Shriever, aged twenty. I have a mother and two sisters in Indianapolis, and I want to just say to them, that being a sailor is not what it is cracked up to be. I did not find "Davy Jones' locker" at all a good place. Dear mother when the good ship went down my last thoughts were of you. Do you remember little Fred Die? Well, he sends love, he went down with me. Oh mother we got in the fog just off New Foundland and it was awful when we struck that reef, but we did our duty and I'm safe here, but am not going to be a sailor. I never was a bad boy was I mother? and it is real nice to think so now. Now mother, please find a medium so I can talk to you more.

9.

I am Fanny Sylvester, of Portland, Oregon. I desire to reach my darling sister Nellie. Nellie, your baby Frank is safe with me, he is doing so well and you would not grieve did you know how much better we can care for him. Look upward dearest Nellie, and cease from such bitter expressions, over us all is a loving and omnipotent God. John and Nellie, your two remaining little ones will prove a blessing, and Frank from our side, will be their guardian spirit. Receive this message of comfort and assurance from your ever devoted sister.

10.

I am Birdie. I want my mamma, her is Mary Lance. I am little Birdie. I did do over my throat. Aunt Tatie and tousin Floe are dood, and dlad tause I tum. I dot white turls yet. Pease mama dive my sippers to poor baby. Now you bid man in dot paper, I Birdie, and I want my mamma Lance.

11.

I am Samuel W. Trodd, I was a carpenter by trade, a member of the Methodist church and for many years a resident of Washington City. I have relatives and dear ones living here, and I send my love and bid them press onward, ever knowing that "earth hath no sorrow that heaven cannot heal." I say this, because they were my last words and will identify me.

Materialization.

WASHINGTON, D. C. April 10, 1888.

To the Editor of the Better Way.

Thursday evening of last week a party of seven from Tudor Castle attended a seance for materialization in Mr. Keeler's parlor on Sixth street. There were nearly forty persons present, and not very harmonious, demonstrated by a disposition to find fault with the light, the temperature and the music, making it very difficult for the spirit forces to concentrate satisfactorily. When audiences learn to give a little less thought to their own personal comfort, and more to the delicate work to be done in the cabinet for their gratification, there will be fewer disappointments. This I say, not in unkindness, but to present the fact if possible in a way to help both the circle and the spirit managers.

Mr. Pierre Keeler went into the cabinet and was the medium for that evening, but the manifestations were hardly a fair example, owing to the conditions mentioned above. Perhaps with a less gifted medium there would have been no forms at all. Those who came were strong and beautiful, and talked with those friends who were called to the cabinet. King Henry the Eighth came in full form and asked for Katherine, but the lady being in the back row, and not realizing that she was called as much for his support and assistance, as for her own pleasure, declined to go to the cabinet, thinking to give place to others less familiar with this phase of manifestation. Her failure to do as King Henry requested, disappointed him, and the disappointment seemed to weaken his power, so that when he called two other friends up, he was partially dematerialized. While this condition of partial dissolution is unpleasant to look upon, it is one of the best proofs of the genuineness of the manifestation, as an artificial mechanical form would retain its firmness to the end.

A soldier came out to greet an old friend and comrade who was present, and after embracing him, gradually dissolved himself while his friend held both hands. I will mention a circumstance which occurred, and hope it may impress all who attend seances of that kind. While a spirit was standing about four feet from the cabinet, and holding the hand of Mrs. Levy, (one of our finest home media,) the door into the passage was opened suddenly and a bright stream of light admitted. The spirit immediately dissolved; Mrs. Levy felt a sharp shock in the arm and hand, and Mr. Keeler came out of the cabinet feeling as though he had been struck upon the head with a club. The person who had recklessly or thoughtlessly endangered the life of one of the finest instruments of the better land, was taken sick or thought he was, but another time let us hope that he and all others will rather suffer a little personal inconvenience, than put a precious life in the scale, and count it as nothing. We feared this would end the manifestation for the evening, but several more came, and among them Dr. McEwen, who had quite a little talk with his wife, and who was known to several others present. Mrs. Levy was very kind in assisting Miss Leslie who stood near the cabinet to announce the names as they were given in whispers from the cabinet.

Capt. F. W. Burk, the business manager for Mrs. Carrie M. Sawyer, was present, and at the solicitation of many of her friends, said he would telegraph Mrs. Sawyer to come from New York and hold a seance Sunday night. This seance was held in Mrs. Keeler's parlor, with a specially harmonious and friendly audience, but the hindrance in this case was the cabinet, which is simply a curtain of black cambric, hung across the corner of the room and open at the top. Mr. Downer preferring a solid wooden cabinet for his medium to sit in, nevertheless we had much pleasure and delightful talks from little Maudie. I had called upon Mrs. Sawyer in the afternoon with Miss Campbell, who had met her in Baltimore and received great kindness at her hand. We tried to obtain Mrs. Sawyer's consent to remain another day, and hold a seance at Tudor Castle Monday night, and she said Maudie would tell us at the seance that night if she might remain. Permission was given, provided the medium could have a wooden cabinet or large closet to sit in. A cabinet was built accordinly and put up in the parlor, which Maudie complimented as soon as she came; said it was a cosy little place, and Mr. Keith must not take it down to make book shelves of. My father had expressed such an intention when the cabinet was being made. There were about thirty persons present at this meeting. The first person who came out of the cabinet was a graceful and active girl, who ran out about six feet from the cabinet, remained a few minutes, or rather seconds, and then went back without giving any name, or asking for any one especially. Several more called their friends, embraced them and conversed in whispers, audible only to the person spoken to. I will only describe one more, my sister, May Keith, who left this world at the age of three years. I went to her and took a hand in each of mine, while she whispered a few words of a personal nature. Then she said, "let me blow on your hands," and suiting the action to the word, I felt a cool stream of air, then a little pile of soft white material appeared, which gradually increased in size until it became a soft white veil about two yards square. This she she threw over Miss Campbell's head, (who was seated at the organ and near the cabinet), and finally contracted the veil again and it disappeared. The manifestations were not so numerous as perfect; and in the near future we hope to have an opportunity under more favorable conditions of spending an evening with Mrs. Carrie M. Sawyer. King Henry will do all in his power to assist Mr. Downer as a guest in his castle, in his work of bringing the two worlds together. Mr. Downer and little Maudie with the assistance of Mr. Burk, have brought life and happiness to many, through their medium and friends, and we trust that they may prosper many years in the same good work.

Fraternally, C. M. KEITH.

What is Said of Psychical Phenomena.

J. H. Fichte, the German Philosopher and Author.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

Professor de Morgan, President of the Mathematical Society of London.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. So far I feel the ground firm under me."

Dr. Robert Chambers.—"I have for many years known that these phenomena are real, as distinguished from impostures, and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionize the whole frame of human opinion on many important matters."—[Extract from a Letter to A. Russel Wallace.

Professor Hare, Emeritus Professor of Chemistry in the University of Pennsylvania.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

Professor Challis, the Late Plumerian Professor of Astronomy at Cambridge.—"I have been unable to resist the large amount of testimony to such facts, which have come from many independent sources, and from a vast number of witnesses. . . . . In short, the testimony has been so abundant and consantaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—[Clerical Journal, June, 1862.

Professors Turnedom and Edland, the Swedish Physicists—"Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages."—[Aftonblad (Stockholm), October 30, 1879.

Professor Gregory, F. R. S. E.—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory."

Lord Brougham.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to those the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—[Preface by Lord Brougham to "The Book of Nature." By C. C. Groom Napier, F. C. S.

The London Dialectical Committee reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications."

Cromwell F. Varley, F. R. S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude as much as circumstances would permit, the possibility of trickery and self-deception." . . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence."

Camille Flammarion, the French Astronomer, and Member of the Academic Francaise.—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biassed by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formula is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

Alfred Russel Wallace, F. G. S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.—[Miracles and Modern Spiritualism.

Dr. Lockhart Robertson.—"The writer" (*i. e.* Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground of which his senses informed him. As stated above, there was no place or chance of any legerdemain or fraud in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism, p. 24.

Nassau William Senior.—"No one can doubt that phenomena like these (Phrenology, Homeopathy and Mesmerism) deserve to be observed, recorded and arranged; and whether we call it by the name of Mesmerism, or by any other name, the science which proposes to do this is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the Spiritual Magazine, 1864, p. 386: "We have only to add, as a further tribute to the attainments and honors of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorized the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family.

Baron Car du Peel (Munich) *in Nord und Sund.*—"One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are, therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."

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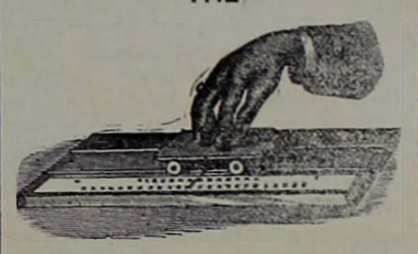
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THE ROSTRUM.

(Concluded from Page One.)

A friend has asked the question: "If, as it is assumed, we are taught from the divine source to love our enemies, is it not reasonable to infer that God also loves his enemies?"

Well, theology tells you that He hates them; is angry with them, and delights in mocking at their calamity, and laughing when their fear cometh; but Spiritualists tell you that he does love his enemies, and that it is His love that brings the soul at last to light and joy and peace. It is not anger, it is not love divine. You know men have told us of the future. They have said the evil of this earthly life, unrepented of, brings us into agony that knows no end. There is one thing that we would like to have people think of. If there is any suffering after death it must be for one of two reasons. It is either to benefit the sufferer, the one who endures, or it is to please and gratify the one who inflicts it. You cannot find any other explanation, can you? Which do you believe in? If you believe that it is to benefit a human soul, that it is corrective and not retributive, why then it cannot punish forever, for there must be a reason or motive. There must be a time when the soul gathers up its experiences and is cleansed and uplifted and purified by what it has endured. Some may not accept this idea, and then they are forced upon the other. What would you say and believe of a God who creates a human being, who does not ask us us if we would like to be born into this world,but sends us here,and in our tenderness surrounds us with temptation, and knows from the beginning exactly what we will do under these temptations, and because we do what he knew we would do, gives to us eternal agony without the privilege of dying out or being annihilated at last? What would you think of such a God as that? Do you remember the old question that was asked? It is always put to those to be admitted to a certain church. It has fallen now into disuse, which brings its ows comment upon human progress, upon the religious growth of the age. This is the question;—just think of it being asked of any reasonable, intelligent, honest man or woman: "Are you willing to be damned to all eternity for the glory of God?" Think of a God who could find glory in such a thing as that! Henry Ward Beecher said once, in the splendid courage which characterized the man, "If I believed that God required the eternal damnation of one human soul for his glory, I would never pray to him, saying, "Our Father;" I would call him our "fiend" instead. [Applause] This brings to mind something which we have known of a certain teacher who began to grow spiritually, not only in the church, but his growth and thought began to show themselves in his sermons, until at last a question was raised, and it was agreed among his listeners that they must have a conference. They said, we must have this man's career and his belief investigated. They did so, asking him question after question, and he answered correctly, as they believed, one after another, until they put this unnatural and infamous question: "Are you willing to be damned to all eternity for the glory of God," and the man thought for a minute, and then said: "No,I am not; but I am willing that this church should be;" and so, friends, if you find that any human soul, when it considers its own nature, if it accepts suffering, and it must accept it for good to come of it, if it believes in God. But when we consider our existence and remember that like shadows comes to our lives joy and sorrow, strength and weakness, good and evil, it takes us back to the old story of the Garden of Eden. * * * It is said that God gave to Adam dominion over the beasts of the field. Do you suppose that it is to be taken literally? It is to be taken spiritually, and to each individual is this dominion over the elements of the animal and of brutality. This dominion lies in your conscience; it lies in your reason, in your morality, in your influence, in the marble of which we spoke to you this morning, and so, whenever we look at any human being, we may see only the block of marble; but the divine sculptor sees the angels that slumbers there, and through time, and toil, and trial this at last is brought out into the light.

Did you ever know that if you were to take the bulb of a hyacinth, just one of those dry bulbs that has no sign of greenness about it; if you were to take a sharp knife and cut it straight through the center, right in the heart of that bulb you will see the shape of the stem and the buds that under favorable conditions would have given the sweet and perfect blossoms? Every hyacinth bulb has this within the whiteness of its heart. If you were to take a blossomless life, the life of any man or woman, vulgar and cold and cruel, you would not see the verdure and beauty and bloom; but if you could look down into the very center of the heart, where the All-seeing Eye can look you would see the shape of the buds and the flowers that are to be white in heaven. Sightsome day. And when we look at human nature and know this, we understand why it was as we have read, "God loved the world." It was not the wickedness of the world, it was not the depravity of the world, the animalism and selfishness, but it was the slumbering good and the unbroken calm. Each flower in the heart of this bulb, if the right conditions only were given it, would bloom beautifully. Every human soul is like a jewel. All are not polished. We do not have our setting to-day; but each one is a jewel. and sometime it will have its polish and setting. Every life is born for happiness, for beauty, for usefulness. We may be far away from it now, but we shall find it some day, and the sooner we find it the greater will be the light, the joy and gladness of the world in which we live. Some have had little murmurs in their minds, little feelings of dissatisfaction, and they said, "I do not think that doctrine is exactly orthodox." No; but it is the true doctrine. We are sure of that, of its logic, of its reasonableness, and we are sure that it is correct; but one may say to us, "Don't you think there is danger in telling people they will all be happy sometime and find salvation some day and somewhere? Do you not think it will have a tendency to make people a little worse?" No, we do not. First let us consider the contrast, because we are fond of contrast. It always helps us to understand better. Take the common sense idea. Do you know that old hymn: "While the lamp holds out to burn, the vilest sinner may return?" and how many vile sinners have stayed away while the lamp was burning, seeking for pleasure, and when the oil is almost gone, and the wick is almost burned out, there is about enough left to find the Lord with. A young man whose life had been dissolute, and at last the time came when, reaping the natural results of his misdeeds, he came nearer and nearer to the spirit world, toward that land of which we know so little, and there came to him the ministers and the Christians, and they prayed with him and told him how terrible was the fate of the unbeliever, how terrible the fate of the impenitent, and the young man was converted "in fear and trembling." He turned to the Lord with the earnestness of prayer, and when he had been duly baptized, partaken of that which was most sacred in the name of the Lord, when he said, "Now I am ready to go to heaven, I feel sure and safe," some one said, "Young man, now you are converted, now that you are a Christian, would you not like to get well? Would you not like to live longer on this earth? You have been so indifferent to all morality, you have done so many misdeeds, would you not like to recover now?" "No, I do not want to get well, for I am sure if I once got well I would be as bad as I ever was." [applause.] When we think of that saying, it seems full of deep and wonderful significance, and therefore we repeat it to you. This picture sometimes rises up before us and illustrates a meaning which methinks everybody ought to see and understand.

There is a very beautiful picture given in the New Testament of the Lord sitting in glory, and those who came to him and were received because they had done good; they had fed the hungry and clothed the naked and visited those who were sick and in prison; had been mindful to entertain strangers; and the Lord, sitting in glory, would say to those who came to him from this life of earnest goodness: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Now imagine one of those souls that has spent all the days of earthly life, as many do, in selfishness, in seeking after things of little worth, and when like this young man they stand face to face with the other world, repenting not because they have any love of heaven, but because they are in fear of the opposite place, and when that time comes imagine such a spirit slipping out of its body and standing before the throne of grace with the history of its baseness and selfish propensities back of it, and the one little pleasing act before him while the lamp was just going out; and imagine the Lord saying, "Well done, thou good and faithful servant"—if that man had one spark of manliness, he would say, "Excuse me, Lord, the remark does not apply to me. Let me go back to earth. I was not a faithful servant; I was not a servant of goodness, and the remark does not apply to me." But why do you insist on declining to progress, to rise above that which is unworthy, and defile the purest and the noblest and the truest that lies within you? Do you realize what manhood and womanhood are? Do you understand the divine that lies within your nature?—for this life is brutal, grovling, if it clings to material things. You could not appreciate heaven if you were taken up bodily or spiritually and placed in the midst of the kingdom of light and glory. To understand heaven you must have the capacity to receive it. What produces capacity? Development. What creates that? * * * * Suppose we were to take this object and place it before you. It is a flat surfaced little piece of marble, and is smoothly polished on that side. Suppose we had water, a fountain flowing here, and one said, I am thirsty—can you bring me water to drink? Suppose we took this marble and held it under the water and said, "Salvation is free for you and me," but the water flows on that marble, and it has no capacity to receive it. We want to take a capacity to hold under, properly level, and fill it to the brim, and then go to the weary and thirsty and they may drink and be refreshed. If your lives are coarse and selfish, it is like holding the marble under the water of the fountain. Nothing in it is joy. Why? Because though God hates you not at all,—you have not the capacity. What will make the capacity? Begin to think right. Every good thought that you have, every clean idea that you have, all the outreaching toward good actions tends to make the earth better, sweeter and nobler, until the crystal water flowing in eternal joy is received, and if any one says to you: "Why do you exist?" you answer, "I exist to be useful; not to be happy myself, but to make others happy. If you will find a scrap of happiness, overcome yourself. Remember others and appreciate them, and the light will come to you in all its beauty; and the rest and peace that soon passeth all earthly understanding, and is full of rest and joy and glory. Life is a glorious thing, a wonderful thing; and the world waits for us to enjoy it.

There is no sin we do that can subject us; there is no fall that we shall not rise from. The old question is asked, "Do you believe in the fall of man?" Yes. But man fell forward and upward, not down hill by any means. We believe in progress, the advancement of the human soul. Whatever life may be it reaches outward and upward toward heaven. Long ago when old Rome's grandeur was spread abroad throughout the land—that wonderful seven-hilled imperial city—when her roads reached out in every direction, there was an old saying, "All roads lead to Rome," and so we tell you, friends, that all roads lead to a grander city, the eternal city. All roads lead to heaven. But some one may say, "I think that is a dangerous doctrine." Wait a minute. Suppose you wished to reach a certain point West. You might start due East, and, since the world is round, if you go far enough you will find the West at last; and so, though we tell you all roads lead to heaven, we know that some roads lead to the darkness, lead to anguish of mind unspeakable, but, thank God, there is not one of them stops. They all come through with the soul cleansed and purified, to the light; and though we tell you these roads lead to heaven, we would say to you, when man speak to us of hades, or of suffering beyond the grave, if he is traveling for pleasure we simply advise that he do not take those roads. Not one soul lost or forgotten; each one cleansed and purified, finds the light at last. The word purgatory, which seems to be claimed by the Roman Catholic church, signifies to cleanse. Is it not true that when you pass out of this body by the law of natural growth, natural progression, there is a cleansing, a purification, and although superstition may gather about a truth until some eyes may not see it, there it is still a truth. In that old idea of purgatory lies one of the grandest truths that man has ever conceived. It is growth, cleansing and arising into peace at last; and, therefore, friends, we leave with you these words of balm and comfort. Sorrows may come to you, but they are only for a time. Disappointments may be yours; you may have sinned; you may have stumbled; you may have fallen into the darkness, but the Lord loveth whomsoever he chasteneth and scourgeth. And when these thoughts come to you, know that there is nothing in the world that should discourage you. Everything should lead you upward into light and hope, and we delight to know that there is no such thing as a soul lost forever in the darkness of sin and of eternal anguish.

Charity, Etc.

Brief Summary of Some Things at the Anniversary which Should Have Had Earlier Notice.

On Monday afternoon, April 2d, at Grand Army Hall, Cincinnati, Mrs. Helen Stuart-Richings preached an eloquent sermon on Charity. She quoted these words of St. Paul:

"If I speak with the tongues of men and of angels, but have not love, I am become as sounding brass or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long and is kind; love envieth not; love vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not its own; is not provoked; taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things. For now we see in a mirror, darkly, but then face to face; now I know in part; but then shall I know even as I have been known. But now abideth faith, hope, love, these three; and the greatest of these is love."—[1 Cor., Ch. 13.

[Mrs. Richings read from King James's translation, which has "charity," in place of "love," but we have copied from the revised version.]

"Without charity you shall be as sounding brass and tinkling cymbal," she repeated, "but, with it, perfect in your manhood and your womanhood. It is all there is of living and doing, of character and happiness, of wealth and profit, of life here and hereafter; and it is enough. Charity is only another name for love, without which there is neither peace nor understanding, neither hope nor progress. Without it there would be no future for the race that we would dare to contemplate or desire to experience. It is the sheet-anchor of humanity and the immortal bow of promise upon the confines of eternity.

"The bereavement of charity is the death of affection and the abrogation of all those sympathetic impulses which are at once the largess and the balm of human hearts, and which make it more blessed to give than to receive." These are the leading points. Their amplification was adroitly accomplished, and many apt illustrations were presented in fact and incident, making one of the most interesting and instructive sermons we have listened to in many months.

It is but just and proper to say that Mrs. Richings proved herself one of the best platform test mediums at the Cincinnati Anniversary. Her psychometric readings were a surprise to the more mature Spiritualists in attendance, so detailed, full of incident and true to the best interpretation of the occult were they, and they were given quite unpretentiously. Besides, her recitations were a feature of great brilliancy and rare entertainment, and altogether she proved herself possessed of more varied gifts and accomplishments than are often enjoyed by one individual.

Other test mediums were Mesdames Porter and Jacobs, and Mr. Geo. P. Colby, all of whom did excellent service. Mrs. Porter gave the famous fire test to the largest audience of the occasion, with signal success, and very few tests were attempted by anybody which were not conclusive and satisfactory. We make this summary at the last moment as a denier resort, because the time for details has past, and we lack room for them in any event.

Fortieth Anniverary of Modern Spiritualism.

Forty years have passed around
Since first we heard the welcome sound,
The dead still live, the lost are found,
Yes, surely found,
At Hydesville.

The children gathered round and said,
Sure, these are rappings from the dead,
The spirits answered back, "Not dead,"
Not dead are we
At Hydesville.

The people then began to shout,
"What is this humbug all about?
We'll go out there and rout them out,
Those Foxes all
At Hydesville."

They went in throngs, some stayed all night,
They tried the floors, but found them right,
But still cried "humbug," from sheer spite,
A twhat they found
At Hydesville.

Like sportsmen they declared they knew
The way to catch the Foxes too;
They'd run them down and tire them out,
And all this humbug they would scout
From every nook
At Hydesville.

For forty years they've run,
The Foxes brush they have not won,
They find the chase has just begun;
That first set out
At Hydesville.

For millions now have heard the sound,
And millions more are listening round,
To catch the truths that now abound,
That first were heard
At Hydesville.

Our spirit friends still live and love,
They come to bless us from above,
And bring glad tidings of their love,
As first they did
At Hydesville.

The light is shining more and more,
The river's bridged from shore to shore,
Earth's children cry "more light, still more,"
The light that shone
At Hydesville.

From north to south, from east to west,
By spirit truths mankind are blest,
The fear of death is set at rest.
By what occurred
At Hydesville.

Each truth-freed soul, rejoice and sing,
Make hill and valley loudly ring,
That truth her living light may bring,
The light that gleamed
At Hydesville.

Gather new truths, and these bestow
Upon your neighors here below.
For thus your happiness will grow,
That first began
At Hydesville.

Unfurl your banners, let them wave,
Your loved ones are not in the grave,
But with you stand, the truth to save—
The truth proclaimed
At Hydesville.

Work as you can, reward is sure,
For all who to the end endure;
Let every daily act be pure—
These truths were taught
At Hydesville.

Live out earth's life in doing good—
Thus spirit teachings understood
Will give each hungering soul such food
As spirits gave
At Hydesville.

The wisest, truest, grandest, best,
From yon bright world, so truly blest,
Come back and bid the weary rest
Upon the "rap".
At Hydesville.

Act well your part, be kind to all
That when "from earth," shall sound the call
You then will meet us one and all,
Who greeted you
At Hydesville.
—*Mind and Matter.*

The Jews in Palestine.

A correspondent of the Manchester (England) Guardian writes from Jaffa in contradiction of the statement which has been made that the population of Palestine has more than doubled during the past ten years by the incoming of the Jews. Instead of an immigration of 1,200,000 Jews, as would be necessary if the statement was true, only about 5,000 Jews have settled in the country in the ten years. Nearly all, he says, live in poverty, and from time to time they make appeals to their wealthy brethren in Europe and America, in order to maintain themselves and their families. The immigration is, in fact, "a pauper influx"—people who expect to live in idleness on the generosity of their coreligionists abroad. The correspondent admits that a number of new houses have been built outside the walls of the city by both Jews and Christians, following the example of the Russian and Protestant missions, which first began to do so; but he adds that these houses, being built over cisterns of rainwater, are for the most part "nests of typhus and malarial fevers, and, instead of contributing to the health of the city, have materially added to the prevalent insalubriousness of Jerusalem." In the city itself the soil is so saturated with the impurities of past generations, that any disturbance of the ground for building purposes invariably engenders malignant fevers.

Did you ever observe that there is not one word about the vices of the poor in the Bible—from beginning to end?—[George MacDonald.

Invocation.

O thou who lightest suns and stars,
And bloomest in the rose,
Upheavest mountains from the plain
Whither the steamlet flows,
Before whom angels bow their face,
Shading that glory bright,
Which decks the earth in majesty,
And clothes the heavens in light,
Fixes Thy mandate on the sea,
Ever to be obeyed:
"Thus far—no farther—shalt thou go,
Here let thy waves be stayed."
Mute Nature looking up to Thee
Invokes Thy mighty power;
The tiny floweret lifts its head,
And asks for sun and shower.
Thus we Thy favored children come;
Bringing unto Thy shrine
All thoughts of goodness, faith and love,
And on thine altar twine
These precious gems, from Thy dear hand
Entrusted to our care;
And while we offer dare to lift
Our humble hearts in prayer,
Grant us, O God, that we may be
Ever approximating Thee,
In Nature's lab'ratory grand,
Controlled by Thy synthetic hand,
We read the earth, the sea, the skies,
But thee we cannot analyze!
In our great ignorance we cry
And ask for wisdom from on high—
Wisdom to comprehend Thy way,
To grow in grace from day to day;
In deeps of mercy to extend
The helping hand to foe and friend;
Enshrining all impurity
In the chaste robes of charity.
We ask for wisdom, Lord, to see
Thy hand in every mystery:
To feel the grief our heart so tries,
Is Thy great mercy in disguise.
And grant us faith, most gracious Lord,
That when the loosed silver cord
And broken bowl attest the hour
Of Thy great analytic power,
Set free from sin and glorified,
We shall the mystic storm outride—
Attracted to that blissful shore,
Peopled with loved ones gone before.
Graciously grant our prayer—and then
The glory will be Thine! Amen.
January 1, 1888. —Sarah K. Saxe.

The Origin of Man.

Professor Max Muller has just brought out his "Science of Thought," the true object of which is to show that thought is an aspect of language, whatever that mysterious statement may mean. Fortunately Professor Muller explains at the outset that it really matters little or nothing whether we regard thought as he does or as men have hitherto regarded it—that is, as a process relating to objects, attributes, and acts, whose working cannot proceed without language of some sort. If ever Professor Muller's idea is established, thought will go on just as it did before; or as he himself puts it, "we should remain in every respect as we were before, we should only comprehend our inner workings under new, and I believe, more correct names."

But Professor Muller has further undertaken in this new-old work of his to renew his attaek on the general theory of biological evolution (of which the Darwinian theory is but a part,) an attack which had considerable interest fourteen years ago, but is now wholy out of date. It is not to deal with Muler's sworn out objections that articulate speech separates man absolutely from all animals that I am now about to write of Muller and Darwin; but as Muller represents a type of anti-Darwinians which is very wide-spread, I propose to consider here the strange misapprehensions into which he and others of his type have fallen respecting the doctrine of biological evolution, which in its general form is new universally accepted by all whose opinion can reasonably be regarded as of any weight.

The fatal error—fatal at least so far as understanding evolution is concerned—into which Max Muller and most other anti-Darwinians fall, is that of supposing that the modern biological doctrine of the origin of man regards the human race as descended from a single pair. "Popular scientific opinion now," says Muller (meaning, as the context shows, the idea generally accepted as the teaching of leading biologists,) "is decidedly in favor of one primitive pair of human parents—nay, it hankers for one primordial ancestor for all ancestors, and in the end for all organic beings."

If Professor Muller had said that this was the common misinterpretation of the teaching of Darwin and of Darwin's coworkers and followers, he would have been near the truth. Darwin speaks repeatedly of the ape like progenitor of the human race, of man's anthropoid ancestor, and so forth; and his fellow-workers and followers have used similar expressions. Again, Darwin and the Darwinians speak of the probability that the primrodial forms from which animal and vegetable life sprang may have been very few—four or five, perhaps—perhaps fewer—perhaps even but one. Probably Darwin and his followers would have never conceived it possible that this way of speaking could be understood.

Yet very soon after the "Origin of Species" was written, in which the descent of man from the brute creation was barely hinted at, the unscientific world began to picture a pair of gorillas instead of Adam and Eve as the progenitors of man; and a host of unknowing ones began to ask whereabouts the four or five bits of protoplasm appeared on the earth from which the whole stream of life upon our globe has descended. The mistake is such an absurd one that, resulting as it does from the literal interpretation of Darwin's words, one rather wonders those words were not read literally still, in which case the first and most obvious objection to be urged against the Darwinian theory would be that it makes man descend from a single progenitor, not from a pair, and to make man descend from a single progenitor is very diffcult to comprehend. Absurd as this is, descent from a single pair is, for one who knows anything about biological laws, altogether as difficult to accept as descent from a single ancestor, whether male or female.

But the fact is that no one who has studied Darwin's chief works (valuable almost as much for what they teach respecting evolution generally as for what they teach respecting the Darwinian theory) can for a moment imagine that any race whatever has sprung from a single pair, or even from a small number of progenitors. When he speaks of an ancestor, he means always an ancestral race. The ancestral anthropoid ape, for example, is not a single ape or a single pair, but that particular race of apes whose qualities, combined with the qualities of their environment, and eventually modified by the varying conditions of that environment, resulted in progressive changes by which the lowest race of races of man were developed.

The question as to the single or multiple origin of man which has been discussed among biologists has not been whether man descended from one pair or from many thousands of pairs, but whether the present races of man all descended from one race of anthropoid apes or from several such races. On this last point there is room for discussion; on the former none. Any one who considers the striking resemblance between certain of the least lovely among the African negroes and those unlovely African apes—the gorilla and the chimpanzee—will be disposed to credit some of the African tribes with descent from a race of African apes akin both to the gorilla and to the chimpanzee, but with superior opportunities of development toward the manlike type. In like manner the orang-outang and the gibbon may be regarded as nearer akin to the anthropoid ancestors of the aboriginal inhabitants of the East Indian Islands than any other apes now known to us. The ancestral apes from whom the savage progenitors of the Aryan, Semitic and Turanian races were descended, seem to have left no descendants, nor have any of their near kindred; but the time may one day come when their fossil remains will be detected.

Possibly, if recent suggestions respecting the origin of the Ayran races may be accepted, we shall find the fossil ancestors of our own division of the human family in Finland. But it may well be that, as is urged by many Darwinians, the race whence gorillas and chimpanzees, orangs, gibbons, men from their forest domain to regions less densely wooded, and where they would soon be driven to seek shelter from the weather and from their enemies in caves, or to dig out sheltering homes in such places as they found suitable. To such a race, so circumstanced, three things would be chiefly necessary for safety—(1) the development of such reasoning powers as so advanced a race of apes may be fairly supposed to have possessed, since even the apes which have survived our time, chiefly through mere brute strength, possess some reasoning power; (2) the development of the habit of using such weapons of defense as stones and sticks, which would involve a tendency, not so much to the bipedal as to the bimanous condition; and (3) the development of such means of communication among themselves as would enable them to act in concert against their enemies, to give warning of the foes' approach, to give the signal of attack upon him, and when necessary to give suitable note of preparation for properly manoeuvred retreat.

These necessaries of a race so circumstanced, are precisely such as the Darwinian theory regards essential for the development of the required qualities. Those of the race who were dullest of apprehension or least ready to take up the use of sticks or stones for their naturally defenceless condition, or least prepared to make or to understand signals, vocal or otherwise, would inevitably fall victims in greater numbers to the attacks of their various enemies. than those who were quick to reason, ready with their hands, and apt at signalling. Probably the influence of weather would tend to destroy more of those who are inferior in the qualities considered, than of those who excelled in them.

The dying out of the inferior in greater numbers, would necessarily lead to a constant development of these qualities in higher and higher degree—natural selection operating as certainly in this respect as artificial selection, though more slowly.

That reasoning powers far in advance of those possessed by the most intelligent apes of to-day, might be thus developed by the continual selection of the clever members of a family, and the dying out (relatively) of the less apt and ingenious, can scarcely be doubted when we consider how under artificial selection the intelligence of many classes of animals has been increased. That readiness in the use of the hands and a gradually increasing aptitude for going upon two feet would also be developed, corresponding, of course, with what we know, even of those apes, who have had comparitively small occasion for handiness in the use of weapons or missiles.

Professor Muller and others deny the possibility of any sort of language being developed from such systems of signaling and intercommunication as should be necessary among a race of apes circumstanced as we have supposed. Yet when met by the evidence that the man of Neanderthal was almost certainly mute, Professor Muller admits that non-speaking men developed into men with the power of speech; and no difficulties in the problem of the development of speech from non-speaking animals on their way to fully speaking men are greater than we recognize when we consider the development of man as he is to-day from the unspeaking men of La Naulette. Observe, also, that the non-speaking ape did not, it appears, develop into speaking man, but into a mute creature lower than the lowest savage of our own time. The development of speech came after the development of man from the ape.

Professor Muller's argument that apes do not now develop speech, has, then, no weight whatever, since no race of apes seems ever to have developed into speaking man, but only into a race of mute savages, such as the men of Neanderthal. Besides, the most advanced apes to-day have probably degenerated in intelligenee from their ancestry, while even those of their less brutal ancestry were less intelligent and more brutal than the contemporary ancestry of man.—Richard A. Proctor, in Knowledge.

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*It is from no want of respect for Muller, whose position in his own scientific department is very high and thoroughly merited, that I include him among those whose opinion about Darwimism have no weight; it is simply because, like others of his type, he has not cared to make himself acquainted even with the elementary details of the theory he rejects. He is in that respect like a clerical person who, being asked by a friend of mine if he had carefully studied certain writings he had been enthusiastically objurgating, replied earnestly, "Thank God, I have never ever seen them!"

† Professor Muller strangely enough speaks of "natural selection" as a mere name, nowhere inquiring whether the sorting out of certain members of a race indicated in the Darwinian theory actually takes place or not, but entering into a preposterous argument about the word "selection" implying reasoning. It would be as reasonable when a phycicist speaks of the selective absorption of the spectroscope, to inquire not into the facts presented for consideration, but into the question whether a spectroscope can properly be said to select, which involves reason.

Prettily Expressed.

Among the subjects presented to Mrs. Brigham last Sunday morning for the improvisation of poetry, was "She"—the leading impulse of Haggard's celebrated novel of that name: "She, Who Must be Obeyed." Mrs. Brigham declined to consider the subject for the reason that "Your speaker for last month, my dear friend and sister, Jenn e Hagan, gave you a rare aad beautiful improvisation upon it. To attempt to add to her effort would be like seeking to color the rose, paint the lily or gild refined gold." A.